

THE SPIRIT OF MISSIONS.

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MISSIONS AT THE GENERAL CONVENTION.

THE Board of Missions will convene on the third day of the session of the General Convention, Friday, October 7th. This body consists of the House of Bishops, the members of the House of Deputies, the delegates from the missionary jurisdictions and the members of the Board of Managers.

The report of the Board of Managers will be read, after which the scope of the work at home and abroad will be presented by the following Bishops :

Bishop Garrett, Missions in the Southwest ; Bishop Talbot, Missions in the Northwest ; Bishop Nichols, Missions on the Pacific Coast ; Bishop Thompson, Missions in the Mississippi Valley ; Bishop Whitaker (probably), the African Mission ; Bishop Hare, the China and Japan Missions. Addresses will also be made on Missions among the Indians by Bishop Whipple ; and among the Colored People of the South (probably) by Bishop Dudley. The sessions will continue throughout that day and evening. The Board will meet by adjournment from time to time to transact its business. The meetings will be open to all interested.

On Sunday evening, October 9th, the Right Rev. Dr. Coxe, Bishop of Western New York, will preach the triennial sermon before the Board of Missions ; his subject being "The Progress of Christianity During Four Hundred Years, 1492-1892."

On the other Sunday evenings during the Convention, there will be general missionary meetings, when the several Missionary Bishops and the missionaries from the Foreign fields will be heard from. These meetings will be held in St. Peter's Church.

Arrangements are in progress for a children's mass-meeting in a large hall.

It is earnestly requested that the sermons in all the churches in Baltimore on Sunday morning, October 9th, may be upon some topic in connection with the missionary work of the Church.

THE ENROLMENT FUND.

THE New Jersey Branch of the Woman's Auxiliary, with the approval of Bishop Scarborough and of several other prominent Churchmen, asks the consideration of the following plan to which they hope the Board of Missions will give their careful consideration and, if possible, carry into operation at the time of the next General Convention :

1. That the fund itself shall not be used, and that its friends will make every effort to obtain systematic offerings and special gifts, until the sum of \$1,000,000 has been given.

2. That the income of the fund be appropriated for a term of three years (until the next meeting of the General Convention) to some new missionary work, such as salaries for the new Missionary Bishops so urgently called for at the present time.

3. That this appropriation shall be reconsidered at each triennial meeting, and be renewed or else changed for some other more pressing need, always using the income of the fund for new and aggressive work, and in this way carrying out the desire of the founder.

PROGRESS OF THE AFRO-AMERICAN.

PRESIDENT RANKIN of Howard University, writing to the *Independent*, quotes from two southern white men the following contradictory views of the progress of the Negro in the South:

"The Negro has made no progress, not because he was a slave, but because he does not possess the faculties to raise himself above slavery. Twenty-seven years are gone. The Negro is still the barber, the chimney-sweep; here and there a lawyer; now and then a doctor. Before the war there were first-class carpenters, blacksmiths. Half the houses in Virginia were built by Negro carpenters. Where are they now?"

"The most unique and wonderful chapter in the history of education is that which tells the story of the education of the Negro of the South since 1865. So great a work was never done in all the world before. No other illiterate people during such a period of time have ever made such progress."

Which is right, this man or the other? Let us look at carefully collated facts.

Twenty-seven years ago forbidden to read by law, without a school; to-day, with 25,530 schools. Then, not a child in school in all the families of 4,000,000. Now, 2,250,000 have learned to read, and most of them to write; while, according to the census of 1890, there are in the Afro-American schools 238,229 pupils, the increase in attendance the last ten years being more than sixty-two-and-one-half per cent. Twenty-seven years ago a Negro school-teacher would have been a curiosity; to-day, by the grace of God and by the grit of their own manhood, 20,000 Afro-Americans are teaching school. Twenty-seven years ago it was thought that the Colored man was incapable of higher education; to-day there are sixty-six academies and high schools presided over and taught by Colored teachers. To-day there are 150 schools for advanced education for the training of Afro-American pupils. Among these are seven colleges administered by Colored presidents and faculties, and three of these college presidents were formerly slaves. While by the southern states alone \$50,000,000 has been raised for the purpose of Afro-American education, the great bulk of the teachers of higher education have come from the institutions maintained by funds from the North. For twenty-five years Howard University has sent ninety per cent. of her pupils out as teachers. Her great work in this direction alone is brilliant and beyond all measurement.

As to the learned professions look at these facts: Twenty-seven years ago, and what were the Colored ministers? Now there are 1,000 college-bred Negro ministers in the land. Twenty-seven years ago, there were two newspapers edited by Colored men; now there are 154. In 1865 there were two Negro attorneys; there are now 250. Twenty-seven years ago there were three Colored physicians; now there are 749. Two hundred and forty-seven Colored students are to-day in the universities of Europe.

Look at the question from the financial side. Twenty-seven years ago the entire

taxable property of the Afro-American was \$12,000; now it is \$264,000,000. The Capitol Savings Bank of Washington, D. C., has a Colored man for its president, and the board of directors represents a valuation of a half-million dollars. One of the Chattanooga banks has a president who was once a slave; so of a bank in Birmingham.

THE CENTRAL MOTIVE.

THE *Baptist Missionary Magazine* gives expression to the following important thoughts upon the motives that should inspire and control interest and zeal in behalf of the extension of the Kingdom of God:

There are some central factors in Christian missions which need to receive greater emphasis in missionary sermons and addresses, in order to kindle a more stable missionary ardor and to draw forth the means requisite for a more vigorous prosecution of the missionary enterprise. Those factors are *the origin, the motive, and the aim* of Christian missions, as learned from the Word of God. We shall fail to evoke the missionary fervor and activity called for in the stirring times on which we have entered, by the arguments and appeals that ignore those transcendent factors in missions, or that give them only a passing glance. The romantic features and the humanitarian aspects of missionary service, the financial stress of a missionary organization, the perils that threaten the vital interests of some mission field, the pathetic entreaties of missionaries overworked and discouraged, are simply incidents in the work of missions. The cause of missions must urge its claims on the basis of something more profound, more powerful, more sacred, than the sentiment of philanthropy, or of patriotism, or of denominational pride. Love and loyalty to Christ, with strict regard for His last great command, must prompt and enforce missionary service, if that service is to become such as the needs of the hour imperatively demand. The large and ever enlarging work under the supervision of our own missionary union calls for expenditures abroad that cannot be supplied by irregular and spasmodic collections. The enterprise of missions has outgrown the meagre offerings of mite-boxes, unless the mites reach the princely proportion of that which the widow cast into the treasury of the Lord, and whose gift won the commendation of her Saviour. She cast in more than the rich donors on that day, for she cast in her all, even all her living. At the close of this first century of modern missions, and in entering upon a new era, we shall need a spirit of consecration to the work of winning the world for Christ which shall count nothing so dear that it may not be offered on the altar of a self-sacrificing devotion to the service of our Lord.

BRIEF MENTION.

WE give as this month's frontispiece a view of some of the buildings of our Alaska mission at Anvik. The engraving is from a photograph taken by the Rev. John W. Chapman.

THE parishioners of St. James' Church, Ashland, Virginia, have given to the Rev. J. Lindsay Patton a very handsome silver communion service and baptismal bowl for use by him in his church at Mayebashi, Japan. Some of Mr. Patton's friends at Ashland have also given handsome altar linen.

THE Bishop of Exeter said very forcibly at the last annual meeting of the Church Missionary Society: "What will conquer? Not agnosticism, with its heartless no-creed. Not Deism, with its icy distance betwixt God and man. Not Roman superstition, with its Mariolatry and priestcraft. Not Plymouthism, that molluscos kind of Christianity with no backbone to it. Not the repellent doctrine of limited redemption. Not that

hideous nightmare of annihilation, nor the baseless dream of universalism. But the good old faith of the everlasting Gospel, on Bible foundations and on Apostolic lines."

CANNON TRISTRAM concluded a very able speech at the anniversary of the English Church Missionary Society by quoting the words of Longfellow: "The dawn is breaking everywhere, and God deliver us from dawdling at the dawn of such a day!"

BISHOP GILBERT, of Minnesota, says: "Let every parish ever remember the fact proven by experience, that offerings to missions open the hearts and purses for larger gifts to the parish. Tell your people, dear brethren, of the work and the workers. Fill their minds with knowledge and you will fill their hearts with interest. The uninformed congregation is always the parsimonious congregation."

THE Rev. Dr. F. J. Clay-Moran, archdeacon of Maryland, describes and illustrates a portion of the work among Colored people under his charge in this number of the magazine.

THE total amount received from the government for Indian schools during the last five years by the Methodists has been \$33,345; the Protestant Episcopal Church, \$102,000; the Friends, \$140,000; the Congregationalists, \$183,000; the Presbyterians, \$286,000, and the Roman Catholics, \$1,989,000. The Baptists have always refused to accept government money, and the Methodists have recently resolved not to accept aid any longer.

DR. TIMOTHY HILL, a veteran Home missionary worker affirms: "Home Missions and Foreign Missions are so blended that no man can tell where one ends and the other begins; and no man can have the true spirit of Christ without being heartily interested in both."

It has been well said: "If it is only some who are called *to* the heathen, *all* are called *for* the heathen."

"SECURE strictly faithful missionary news," said Livingstone; "then spread the information broadcast, remembering that all deep and abiding interest must have a foundation of knowledge."

WITH OUR CORRESPONDENTS.

BISHOP PETERKIN, of West Virginia, writes as follows: "I think it right to send you the following statement, which may serve to encourage and stimulate others. Some time last year I was appointed on a committee which had in charge the advisability of trying to apportion out the cost of our work among all the dioceses, as far as possible according to their ability. This committee made several attempts to meet, but failed, and it then occurred to me that I would try what could be done in this matter in my own diocese. So, I issued a circular on the general subject of missions, both diocesan and general, and sought thereby to stir up the minds of my people. As a help to this I prepared a table of missionary contributions for the past year, which also showed what increase was desired for the current year, that is, from June, 1891, to June, 1892. The result, I think, was remarkable, and deserves to be recorded. For the previous year the diocese had given to General Missions, Domestic and Foreign, \$1,200.93. I asked them to increase this amount to \$1,677, and I assigned the increase in detail to the different churches and missions and stations, not by way of assessment, but of expectation. When the reports for the year were made up it was found that the diocese had actually

given to General Missions \$1,687.07, that is, ten dollars more than was asked. In regard to Diocesan Missions, for the previous year the diocese gave \$1,367.48. In my circular letter I asked for \$2,645, apportioning out the amount in the same way. The result was that the contribution amounted to \$2,439.38. In other words, putting down our whole missionary contributions for the previous year at \$2,568.41, the diocese responded to the proposed increase, which was apportioned out in detail, by giving \$4,126.45, out of a total of \$4,322 asked for. I think we have reason to be encouraged by the result."

THE Rev. J. I. Corbyn writes: "What is said in the August SPIRIT OF MISSIONS under the head of 'The Prayer Book as a Missionary Agent' brings to mind an article on prayer by the Rev. J. M. Peck, a Baptist minister. Said article was in the *Christian Repository* in 1856, published at Louisville, Kentucky. After some very good things in regard to the position of the body and the voice in prayer, and quoting some of the improper expressions used in extemporaneous prayers, Mr. Peck says: 'Nothing is more disgusting to a pure, chaste mind, and a cultivated taste, than the inflated style some men use in praying. Many of the words and figures they have caught from others, and use them without ever thinking of the irreverence and folly of speaking to the Infinite and Omniscient God in such language. . . . The antidote to all improper expressions in prayer is this: Study simplicity of expression. Read carefully and critically the prayers recorded in the Scriptures, and in the books recommended in our former article. And here we recommend for models of prayers those forms in the *Book of Common Prayer* of the Protestant Episcopal Church. Of course we except those specially pertaining to that Church, but a very large proportion of the prayers in the compilation are appropriate for all classes of Christians. The morning and evening prayers for public worship are in style, simplicity, brevity and holy unction inimitable. They are peculiarly Scriptural, and in the terse old Saxon English of the sixteenth century. The phraseology cannot be mended by any modern revision. There are no inflated words nor poetic imagery in these forms of prayer.' It strikes me that this testimony to the excellence of our Prayer Book, coming from the source it does, is too good to be lost. The italics are Mr. Peck's."

WARDENS AND VESTRYMEN.

BY A LAYMAN.

OUR branch of the Church Catholic has given to the wardens and vestrymen enormous power. They hold, as trustees, the title to the property of our parishes; they select and elect rectors, and in practice they control the tenure of office of rectors, and so in a measure mould the character of their preaching and other ministrations; they elect, in many of the dioceses, the lay delegates to diocesan conventions, and so have a large part in the responsibility of diocesan legislation and missionary work; the delegates elected by them choose deputies to the General Convention, and thus they have large responsibilities in regard to the general legislation and work of our Church; the diocesan conventions elect Bishops, and their standing committees confirm or reject Bishops. In fact the spiritualities as well as the temporalities of the Church are largely controlled by the vestries.

This great power involves great responsibility, and it demands for its proper exercise thorough knowledge of the constitution and laws of the Church, and complete accord with her spirit and object. It requires that the vestryman shall be personally loyal to Christ as his King, and an intelligent, public-spirited, law-abiding and courageous citizen of His Kingdom.

I believe in the vestry system. I do not believe that American Churchmen could be happy under a less representative system. There are evils and abuses existing under

it, but they come not so much from its character as from the faulty way in which it is worked.

The primary source of weakness in any representative form of government is the careless or unworthy use of the ballot. It is particularly so with the vestry system. Our people do not interest themselves enough in the vital cause of the Church to care much who represents them, or how their representatives use the powers committed to them. They do not hold them responsible. Consequently there are few changes in our vestries save by death, removal or resignation. Our vestrymen have ceased to feel that their representative character involves retirement in case of unsatisfactory service. This would be less unhealthy if they were actuated by a high sense of trusteeship under God; but the average vestryman is exceedingly hazy on this point, and so there are usually several men on every vestry who are a weight to carry, not a power to lift. They are not "bad" men, but they are useless—worse than useless—for they cast a blight on enthusiasm and on that faith in God's providence which must accompany and illumine business foresight and business methods in the administration of parish affairs.

Now I do not admire "parish politics" so called; neither do I admire the "practical politics" so common in our municipal, state, and national administrations; but I believe these latter even are infinitely preferable to Mexican politics, where only one man in a hundred takes the trouble to vote. I believe that a healthy interest in parish affairs and parish elections can be aroused, which will advantage the parish and the parishioners and which will avoid both party strife and parochial narrowness. I would suggest that our annual parish meetings be made occasions when all parish organizations shall turn out and make a showing of their work for the past year, that full reports be submitted, and addresses on the work for the coming year be made. When this general view and review of the work of the parish has been had, then let the parishioners, while still warm with interest and zeal, elect the vestry. Let men be selected with a view to their usefulness as cabinet ministers to the rector, and to their fitness for the large responsibilities resting upon them in their relation to the diocese and the whole Church.

Half of our 30,000 vestrymen know almost nothing of the Church, and are devoid of missionary zeal. They confine their interest to the sermons of their rectors, the singing of their choirs, and to the heating, ventilation and decoration of their church edifices—in a word to those things which minister to their own comfort and welfare. They come short of the more important duties of their office, and have but one justification, which is that they represent with absolute fidelity the spirit and interest of the larger half of our male pewholders. The first difficulty in the way of bettering the quality of our vestries lies in the fact that the great mass of our voters are such poor creatures regarded as *Christians*. Still, if we could but make it customary to put up the best men for election at our parish meetings, the Christian minority would usually outvote the others, for they would always be on hand to vote.

The first step, however, to improve present conditions is to bring home to our present wardens and vestrymen the great responsibilities which rest upon them. These men are in the main honest and decent, and if they can be brought to see that the welfare of Christ's Church and Christ's cause depends directly and indirectly upon them in large measure, they will either respond or resign.

THE SPIRIT OF MISSIONS can do little in the matter, for the majority of vestrymen do not read THE SPIRIT OF MISSIONS. The Bishops and other clergy can do much by constantly dwelling upon these responsibilities. A start has been made by some of the Bishops; let the clergy keep up this educational campaign, until gentlemen shall be ashamed to accept offices and honors without doing the duties belonging to them; until they realize that in the Church, as in the nation, "public office is a public trust."

If at our next elections 30,000 men, filled with strong desire for the spread of Christ's

Kingdom, could be put into office, the work and the membership of the Church would double in a year. Let us try it!

A GREAT WORKER FOR GOD.

BISHOP CALDWELL was charming in conversation, and in his house one knew not which to admire the more—the erudite doctor, or his faithful partner, who proved such a wonderful help to him by her knowledge of the people and of their language. When I read the other day of people at home counting up the cost of missionaries' wives, I thought they were poor judges of some of this world's jewels. Dr. Caldwell's powers of work were stupendous. It was the first thought that struck you. He was a splendid teacher, for he was always learning, and was as full of matter as an egg of meat. He was always observing and dotting down information day by day. I remember his telling me that his boarding-school class was a pleasure to teach because it helped him to learn the Scriptures better himself. He was not an eloquent man. Perhaps he was too critical in thought and too choice in language to let the words flow freely; but he had a great gift of expounding Scripture—the fruit of his full knowledge of it—making its truths penetrate to the heart and conscience. Only one other man did I ever meet who similarly impressed me. This was Bishop Cotton of Calcutta, who made a clergyman exclaim on one occasion after the hush of surprise at his great words was over, "I seem like one only beginning to understand the Scriptures." Such, too, was the power of Dr. Caldwell among the native evangelists. He provided the malleable metal, and they beat it out thin in their churches and homes, till it gilded the places of assembly and made the land rich with precious stone.

Dr. Caldwell always seemed to know so much, and you seemed bound to learn from him, for he was always teaching, and he never repelled you, for he was so meek and humble withal. He could not help imparting knowledge, for he was so brimful of it, and that too on every variety of subject. He had a fine memory, and he cultivated it, and made it do fine work. He was a plain liver, a hard thinker, and a great worker for God; and he carried on his life-work in spite, at times, of poor health. He had a good constitution, but was not physically strong. Yet he never spared himself, and in times of cholera he inspired the people with a courage that they felt was hardly their own. No wonder, when his life-work was over, their devotion to him was shown by their bringing his body from the Pulney hills to Idaiangudi, some 200 miles, and there burying him in their midst with all the marks of loyalty and love.

There was a completeness in his work because he had but one aim throughout—to make known to them among whom his lot was cast the unsearchable riches of Christ.

To imitate Christ was his study,
To serve Christ was his delight;
The glory of Christ his constant aim,
The Cross of Christ his constant theme.

His beautiful church at Idaiangudi, his learned books, his excellent teaching, and his grand character will all live for ages as a rich heritage to the Tamil people of south India.—*Mission Field*.

TESTIMONY OF A JAPANESE LADY.

THE Rev. Mr. Hutchinson, an English Church missionary to Japan, in a late address in England said: "Christianity is working a decided change in the lives of many of the people. Listen to the testimony of a Japanese lady. 'We Christian people whose husbands are Christians are so happy because of their lives being so different to what they were before. Instead of spending their time at the theatre, or club, or gambling-house, instead of looking upon us as slaves, they treat us as equals, and have family prayers with us.'"

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....

PARTIAL REPORT ON THE ALASKA MISSION.

WE give below a part of the annual report of the Rev. John W. Chapman of the Alaska Mission for the year 1891-92. It will be observed that Mr. Chapman's report ends on January 28th last. In a letter received by the same mail, dated at Anvik, June 14th last, Mr. Chapman explains this fact by saying: "I had written the inclosed pages of my report when the steamer came down the river, a week earlier than we expected her. I should have finished the report on the way to St. Michael in our own boat, but, after the steamer left, news came of a pestilence having broken out among the people near us and I thought that I ought to close out all other business as soon as possible and go to them." We expect to give further information of the past year's work in the mission, from the Rev. Mr. Prevost's report, etc., hereafter. Mr. Chapman writes as follows:

CHRIST CHURCH MISSION, ANVIK.

The following report of the past year at this mission is respectfully submitted: It has been a year of more than ordinary encouragement, but of one great and distressing trial. Our relations with the people have continued to be cordial, and the work of instruction and education has gone on without interruption, except such as was demanded by the pressing necessities of other parts of the mission work. Last year your prayers were asked that the hearts of the people might be moved to seek salvation through our Lord Jesus Christ. Perhaps we look for manifestations of God's power too much after our own way, not remembering that "the Kingdom of God cometh not with observation." There has been no great and signal movement, and yet there

are cheering signs that the unseen work of the Holy Ghost is being performed. The Sunday congregation has usually been as large as the room would conveniently hold, and while there have been no inquiries, there has been the best attention, and a growing willingness to respond to questions put to test the extent to which the instruction given has been comprehended. This willingness, on the part of the adults, gives great hope that the coming year may be a profitable one. It is good to be able to say that during services held daily in Passion Week the attendance increased in a marked degree toward the last of the week.

A second indication of progress has been a greater regard for the truth, especially among the pupils, evidenced, among other ways, by the voluntary confession of fault, and by the disclosing of an attempted theft, and faithful co-operation in getting back the stolen property. There were two instances of this kind in the course of the year, and it may be said that as regards this particular vice of stealing, the people are not given to it, and our lost goods are generally returned, whether lost by accident or by theft.

Thirdly, the true nature of the marriage vow seems to be better appreciated year by year, so that it is now possible to adjust serious domestic troubles by the appeal to it. So far as is known but one marriage, out of the twenty-two hitherto performed, has resulted badly. It may be said, too, that as regards the general outlook in this part of Alaska, in which other missions than our own are concerned, there are the most hopeful signs that the position which woman should occupy is being accorded to

her. It has become apparent that the efforts of the missionaries in the interest of domestic purity are meeting with a response in the hearts and wills of not a few who have chosen to follow Christian principles rather than to fall in with the system of concubinage which has been countenanced by influential men until it had come to have much of the force of an established institution. We owe our humble and heartfelt thanks to our Heavenly Father for His goodness to us in this matter.

There is another source of encouragement in the favor with which we are received by the people of the neighboring villages, and an evident preference for our ministrations among those whose language is most closely connected with that spoken here. This last is ventured upon because it seems due that the Church should receive from us whatever good cheer and encouragement we can safely accord.

As regards the material work of the mission, a satisfactory report can be made. The rough and untidy appearance incident to settlement under trying conditions has at last been overcome, and both houses and grounds present as good an appearance as could be expected. The foundations for a church are laid, and the work of building is going on, under contract, as rapidly as it is possible to prosecute it. The garden is not so prominent a feature as might be, but it is several times larger than last year, and what is much better, several natives have started small gardens of their own. A few pounds of seeds, principally turnip, should be distributed among them year by year for the next few years. There is no good reason to doubt that they will soon begin to look upon the product of their gardens as an essential part of their living.

REVIEW OF THE YEAR.

The year opened as usual by the receipt of kind remembrances and loving gifts. These things are all recorded in our book: The photographic materials and the spectacles; the pictures neatly cut out and pasted on cards or in scrap-books; the magazines and papers, the toys and other gifts for the Christmas feast; the knives, fish-hooks, dolls, bookmarks; the white rabbit, the combs, handkerchiefs and soap; the welcome box of school material and the barrel containing so many useful goods, medicines and magazines; as well as personal gifts

from various sources, made with so much of true affection that one must feel that it is really of the King's bounty; and lastly two gifts most serviceable to the mission for many years to come let us hope, graced by the manner of the gift and hallowed, as regards one of them, by the memory of a departed saint. These two gifts are the bell and the font.

At the time these things arrived Mr. Chapman was at St. Michael, where he had the great happiness of meeting the Rev. Jules L. Prevost, whose coming answered the question as regarded the relief of the Rev. T. C. Canham at St. James' Mission, near Nuklakayet. The sacrifice which Mr. and Mrs. Canham make in relinquishing the post where they have labored so earnestly and so successfully, will be appreciated by all who know the difficulties of starting a new mission in a wild country.

Mr. Prevost accompanied Mr. Chapman to Anvik, where Mr. Cherry had remained with three boys attached to the mission. One of these boys died on the day before the arrival of the steamer. His dying moments were comforted by Mr. Cherry who pointed him to the hope of Heaven, and by the assurance that his brother would be cared for by us. It may be said in passing that the brother for whom he seemed to think more than for himself, was then sadly crippled and has since outgrown his sickness, and is now a fine, strong boy. Mr. Prevost remained with us until July 24th, when the second steamer arrived, and he went on to Nuklakayet.

August 23d. A native couple were married.

August 24th. The steamer belonging to the Roman Catholic mission at Kosureffsky arrived, and took away two of the Anvik children as pupils.

August 26th. The steamer "Arctic," belonging to the Alaska Commercial Company, arrived with our goods, and also with a present of smoked salmon and oil from Fr. Zachar Belkoff, of the Russian mission.

September 12th. We took our boat, and the whole mission embarked for a trip to the country east of us, known as the Chageluk Slough, to visit the people and secure boarding-pupils. The people seemed generally willing to send their children, though the inhabitants of several villages were absent, borrying, and we did not get the full quota

which we desired. Two new pupils and one who had previously spent part of a season with us, returned with us, on the 26th.

All the fall many men were at work, clearing the ground, making and fencing garden patches, building, etc. On the 9th of October the season's work was closed, and they were dismissed. On the 17th of October the Anvik river froze, and on the 26th the Yukon froze also. At this time several women were sewing for us, preparing blankets, clothing, etc., for the winter use of the boarding-pupils.

During November our boarding department began to fill up, in response to an invitation to the people of the village to send their sons. The number of boarding-pupils was limited to ten, and some of the most promising boys of the village were sent to us. On the 17th, Nicholas, a boy who left us from wilfulness in the spring of 1891, returned at our invitation, to serve as cook for the boys. He helped us admirably all the winter, and has quite recovered his place at the mission.

December 5th. Mr. Cherry went to St. Michael for an outing which was well earned and much needed. Upon this trip he accompanied Mr. Maurice Johnson, to whom the contract for building the church was subsequently given. They returned in safety on the 21st.

Christmas Day was observed by the usual morning service, by the singing of carols in the early morning, and by a feast given to the children in the afternoon, with a Christmas tree.

January 28th. Mr. Chapman started on a visit to the villages of the Chageluk Slough,

having it in view to preach the Word, and to find out better as to the condition and disposition of the people. It appeared upon inquiry at the various villages, that they have been made acquainted with the chief tenets of the doctrine of our blessed Lord, beginning with His birth, and ending with His ascension and final coming to judgment. Of the doctrine of the Atonement they seem to have received no idea. They and their children have been baptized, but there appears to have been no such thing as a renunciation of the heathen practices to which they are wedded, and which appear to involve something like the worship of images of animals, as well as a system of sorcery. The visit was on the whole an encouraging one, and the welcome everywhere given seemed to be sincere. There was considerable disposition shown to seek instruction in English by young men, and two men voluntarily accompanied the missionary upon part of the trip, for their own diversion. Both rendered cheerful help, and one voluntarily did an act of great service, in restoring a disaffected pupil. It seems beyond doubt to devolve upon us to visit and instruct these people, and should the mission force be sufficiently increased, they should be given instruction at stated and regular times. The language is the same as that used at Anvik, with slight differences of dialect. There is another group of villages farther distant where the same language is spoken, yet unvisited by us. The ministrations hitherto have been mainly those of the Greek Church, but the people are now visited by the Roman Catholic missionaries as well.

June 30th, 1892.

THE CHURCH IN MONTANA.

WHEN Bishop Tuttle came to Montana in 1867 there could not have been more than ten or fifteen thousand people, besides Indians, in the territory. He brought one clergyman with him, and work was begun that year in two places. When he gave up this field in 1880 he left six clergymen at work ministering in eighteen places. There were 310 communicants, four churches and one rectory. The offerings for the year amounted to \$12,000, and the value of the Church property was about \$25,000. The population by the census of that year was

nearly 40,000, and railroads were just coming in from the South and the East.

To-day, Montana has become a state, has a population of about 150,000, besides Indians, and more than 2,500 miles of railway built. We have fourteen clergymen at work, besides the Bishop, reaching thirty-six places with more or less frequency. The communicants number a little over 1,500. There are sixteen churches and eight rectories, one hospital, and two parish schools. We have a Bishop's house, which is paid for, and an Episcopate fund of

\$6,600. The amount of money raised the past year for all purposes was something over \$35,000. The total value of property owned by the Church is nearly \$230,000.

The growth of the Church since Montana has been a separate missionary jurisdiction has been more rapid than in its previous history, for the reason that with the incoming of railroads, there has been larger development in material things. Old towns have grown and new towns have sprung up with the increase of population. Yet that growth has not been large as compared with some other parts of the country; but it has been steady, healthful, and permanent.

It costs a good deal of money to carry on this work, for there are only two places where it is self-supporting. If towns were nearer together we could group more of them under one clergyman. This is done as far as practicable now, and as towns spring up it will be done more in the future. As fast as missions can become self-supporting they are organized into parishes, and it is hoped that within a year or two, two more places will advance to self-support. I am unable to see how more could have been accomplished in this time with the means and men at command. I believe that the foundations are securely laid, and hope that the growth in the future will be much greater than in the past.

I ask myself, however, what that future is to be. I know that this must be mission-

ary ground for long years to come. There are still thirty or forty places unreached by services, except through the Bishop; but they are small hamlets, numbering from fifty to two or three hundred souls, and so widely separated that they cannot be reached except by a general missionary. We ought to reach them, and to reach every other place that springs up, but to do it will require more men and means. Where is this money to come from? Not from the General Missionary Board, because it does not have it and is not likely to have it; yet, with things as they are, and with the growth in population that is certain to come, it will be my duty to ask for more help with every increasing year.

I see but one remedy for this, but that remedy will bring relief to the Missionary Board, add to our own strength and develop our own energies. I mean that Montana must become a diocese. In order to do that, we must have not only an endowment for the support of the Episcopate, but also just as large an endowment as can possibly be raised for the carrying on of missionary work. The former without the latter will make a weak diocese that will not grow. Give us both and the general missionary treasury will be relieved, and the Church in Montana keep even pace with all advance in material interests.

L. R. BREWER,

Missionary Bishop of Montana.

FOUR YEARS OF CHURCH LIFE IN NEVADA AND UTAH.

In a letter of recent date you ask for a specific account of the work under my jurisdiction in Nevada and Utah.

When I reached this field on March 1st, 1888, shortly after my consecration, I found in Nevada that the Rev. William Lucas was in charge of the parish at Reno, a town of 4,000 inhabitants, with a church capable of seating 250 persons. The diocesan school for girls had then ninety pupils in attendance. St. Peter's Church, Carson, was in a very depressed condition. The parish was much broken, and doing very little. St. Paul's Church, Virginia City, was under the care of the Rev. L. B. Ridgely, who was also giving such attention to Gold Hill, Silver City, and Dayton as his other duties would permit. The Rev. H. H. Buck was missionary at Eureka, but business had

failed so far, and the town was being depleted so rapidly that he resigned within three months. This was all the Church was doing in Nevada, although we had vacant churches at Austin, Belmont, and Pioche. Since that date Nevada has continued to decline, until to-day there are not more than 40,000 people in the state.

Our standing in Nevada to-day is this. The church at Reno has gained in every way. The building has been improved, a pipe organ added, the chancel enlarged, and almost \$1,000 spent upon the rectory. The property is free from debt, and the congregations are larger. In the diocesan school for girls last year there were only sixty pupils, but the year was the most successful we have seen in four years. There are no debts. The decrease in attendance is

owing to a decreased population in the state, very dull times, and the presence of the state university in Reno, which gives free tuition to all pupils. On the whole we are in good condition at Reno. Carson has improved wonderfully. Peace reigns in the parish. The church has been renovated throughout, a pipe organ has been added, and a valuable rectory secured, on which there is a debt, which is being reduced. The parish is self-supporting, but was not so four years ago. Virginia City still holds its own, and pays a little more salary, but the town has lost population. The missions at Gold Hill, Silver City and Dayton have had a resident minister the past year, and they have paid more than half his salary. Eureka has declined very much. Still the services have been resumed and the salary paid is equal to that given four years ago. There are no debts. The people are now talking of securing a new and better home for the minister. In addition to this work, we have recently established a mission at Elko, which has its minister and is talking of a church, which I trust will be begun within thirty days. The work is very prosperous. We have also begun work at Wadsworth, where I have now a lay-reader, but I hope soon to have a resident minister, who will begin work also among the Indians on a reservation near at hand. I want also to begin work at Hawthorne, in the southern part of the State, where we have some communicants who are desirous of services and who will do all in their power to support them. Pioche also is reviving, and I want to do something there. Then I should have an itinerant missionary to visit Austin, Winnemucca and some smaller places. This is all that can be done in Nevada at present.

When I came to Utah I found the work prospering at St. Mark's Cathedral, Salt Lake City, but it has developed very much within four years. The first year I confirmed there twenty-four persons. This year I have confirmed already thirty-six, and am to confirm three or four more to-night. St. Paul's Chapel was then a feeble mission having a missionary stipend. Now it has developed into a strong congregation, which will become self-supporting on September 1st next. St. Mark's School in 1888 had a very large attendance, but to-day it is not more than one-third so large because of the free public-school system. This has been

expected, and is to be desired. Rowland Hall, our diocesan school for girls, in 1888 had a very fair attendance, and was very much behind in expenses. To-day it is vastly improved. Last year there were 175 pupils, and the year closed with receipts equal to expenditures. The school has been very much enlarged and improved, and on it I have a debt of \$5,500. In 1888 St. Mark's Hospital was seven or eight thousand dollars in debt. To-day there is no debt and ten thousand dollars' worth of real estate has been acquired. We are just preparing to erect a new and commodious building, and when complete there will be a debt of \$22,000 upon it. St. Peter's Chapel in this city has been built and paid for, and a third congregation is being gathered in the northern portion of the city.

In Ogden I found the Church of the Good Shepherd doing good work under the Rev. Mr. Unsworth, who was receiving a missionary stipend, and giving one Sunday each month to the mission at Logan. To-day the parish at Ogden is self-supporting, and demanding the entire time of its rector. The school of the Good Shepherd at Ogden, which was doing faithful work, but requiring aid from abroad, was closed as soon as the "Gentile" element predominated in Ogden, and the public-school system was freely established.

At Logan four years ago we were simply maintaining our mission school, with an occasional Sunday service. That is all we are doing to-day. Logan is a strong Mormon town yet, and I do not feel justified in attempting more there than we are doing.

At Plain City I found a layman carrying on our mission school. To-day I have in his place the Rev. J. H. Young, who not only instructs the youth all through the week, but also officiates every Sunday. This is a very satisfactory work. I have secured here a valuable piece of property for a parsonage. There is on it a debt of \$650, which I hope to liquidate by-and-by. I found also a dilapidated church building at Corinne, which was then a decayed town, where no services were held. Now the town is reviving and we hold an occasional service. There was also a new school building erected at Layton, on which was a debt and in which no services were held. I have paid the debt and we maintain schools, and occasionally a Sunday service.

I have established a mission in Park City. Here we have built and paid for a church and also a rectory on which there is a small debt, which will soon be paid. We have a resident minister here who will also visit other towns. In Eureka I have built a small school chapel where we had last year a mission school and regular lay services. In Provo we have been maintaining services twice each month since January 1st. We are now negotiating for a lot, where we hope to build a church and establish a minister who will reach neighboring towns with the Church's services. The general missionary holds monthly services also at Terrace in the western part of the territory, as well as at Promontory and Brigham City and at Murray near this city.

There are other towns where we hold an occasional service—Payson, Leofield, Castle Gate, Milford, Frisco and Manti. These are mostly strong Mormon towns, in which there may be a single communicant. Had

I partial support for four more men I could use them to good advantage in Utah, and had I the means I should buy lots in a number of towns and await their development. We are spending less than \$10,000 in the entire jurisdiction. I mean so much comes from abroad. The Methodists spend \$35,000, the Presbyterians \$60,000, and the Congregationalists more per year in Utah alone. In proportion we secure better results than any of them, but of course they are securing positions in which they will be strong by-and-by, and we shall have to obtain them on the best terms we can when the time arrives. I can only say I am watching every opportunity, and am disposing of the men and the means that I have at my command as wisely as I can. The territory is developing by degrees, and I am moving as rapidly as I can.

ABIEL LEONARD,

Missionary Bishop of Nevada and Utah.
SALT LAKE CITY, UTAH, July 15th, 1892.

MISSIONARY INTELLIGENCE.

MISSISSIPPI.—Bishop Thompson writes as follows: "Like several of our dioceses, Mississippi has no immigration. Indeed it is all emigration, and this emigration is out of all proportion among our people. There are congregations which have lost, in ten years, by removal, twice the original number of communicants. Under such conditions there is no *visible* growth. All our growth goes to the building up of other dioceses. It is great growth merely to retain our own.

"There are ten 'self-supporting parishes' in the diocese. Every other so-called parish or mission is sustained to some extent by grants from the General Board, or from our diocesan board. From the first we are allowed \$1,600. The diocesan board raised and disbursed last year, \$2,164. This has been near our average for eight years. In some cases clergymen, to enable them to hold their missions, have been beneficiaries of both boards.

"The diocese, it will be seen, is essentially missionary. We have no large cities, no centres of power or influence. Many years ago there was an effort made for a college in Jackson which disastrously ended.

"Yet, while Mississippi is without doubt the hardest and most discouraging field in the Church, we have every year added to

our communicants, to our churches and our rectories, and have more than kept pace with the relative growth of population.

"It must be remembered; also, for any reasonable judgment, that the growth in population is among our Colored folk, who outnumber us 200,000, leaving the white people somewhat over half a million. The 700,000 Colored people we do not touch, nor do I think they can at present or in the near future be to any extent reached by us here. We must be content to do what we can, and as we can. The present work is missionary and the need is *consecrated men* to do it."

MISSOURI.—Bishop Tuttle writes as follows: "The grant allowed by the Board to us in Missouri is wonderfully serviceable. It looks as if so large a city as St. Louis ought to sustain entirely the missionary work in its own state; but we Church folk are feeble relatively in such an old Roman Catholic centre as is St. Louis. In our city only one in 116 of the population is a Church communicant; while in San Francisco, the proportion is one in ninety-nine; in St. Paul, one in sixty-three; in Denver, one in fifty-seven; in Boston, one in fifty-five; in Brooklyn one in forty-six; in Louisville,

one in forty-five; in New York, one in thirty-nine; in Baltimore, one in thirty-eight; in Philadelphia, one in thirty-three; in Washington, one in thirty-two; and in Hartford, one in twenty-four.

"In St. Louis we have 3,852 communicants, all told. Last year St. Louis gave \$3,065 for our diocesan missions. So we are striving to stand by our missionary duty and we hope to do so more and more. Meanwhile we are gratefully appreciative of the valuable help extended to us by the Board of Managers.

"At Cape Girardeau is one of the three normal schools of the *staté* where hundreds of young people of both sexes are preparing to be teachers. Palmyra is one of the oldest towns of Missouri and an educational centre. Moberly and De Soto are vigorous and pushing railway towns. Ironton and Rolla are county seats of their respective counties. In helping us to build up and sustain regular Church services in such places, the Board is strengthening our hands."

NEW MEXICO AND ARIZONA. — Bishop Kendrick writes, under date of August 6th: "We have fifteen missions (two of these organized during the last year). All of these are to English-speaking people. Three of these have only a name to live, and have been without ministerial service during the last year. The others—twelve in number—are doing as well as could be expected, with the somewhat difficult circumstances of the religious interest and Church life in these territories. All of these twelve congregations are usually supplied with ministers, and all but one are so supplied now. The missionaries at all of these places are, or probably will be, aided by the Board.

"If church-building is an evidence of spiritual progress, we have done something during the last year. Three new churches have been opened for use; the foundations of two new churches have been laid, and the unfinished church at Tucson is less unfinished than it was a year ago. The congregation at Santa Fè is about to build a rectory. Our largest church building debt, at Albuquerque, has been practically wiped out.

"Our attention and men and money have been absorbed by these English-speaking missions. We have not so much as thought of school work. We have thought a good

deal about a hospital, but have not been able even to make a beginning.

"A layman, who is a communicant, has been appointed, on my nomination, to a government Indian school, and he may be useful when we start an Indian mission."

SPRINGFIELD.—Bishop Seymour, in a recent communication, says: "The Diocese of Springfield is very nearly as large as the Kingdom of Portugal in Europe, or New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and three of the nine counties of the Diocese of New York added, in the United States. This immense region of arable and most fertile square miles is occupied by a population of *nearly two millions*; more and much more than half as many people as enjoy the supervision of *eleven Missionary Bishops in our country*.

"The work has doubled on every line of Church growth in the last ten years; on some lines it has increased threefold. We have steadily advanced into unoccupied territory and established missions and built churches and chapels.

"What we need is, first, clergymen who will live and labor for Christ, and persevere; men who will wear well and who will come to stay. Secondly, we need more means to begin work, to take care of the infant in the cradle and the crib—that is, to help support the missionary until the souls won to Christ are sufficiently numerous and strong to take care of themselves.

"Some of our drawbacks are that we are regarded as able to take care of ourselves when we are not; because we are an old state, and an empire state; but owing to causes over which we had no control, since they existed before our day, our Church is very poor, lamentably poor, in our *sixty counties* of middle and southern Illinois.

"Again, we are a rural diocese, and have no amount of capital massed in any great city like Chicago, or St. Louis, as a base of supplies, upon which we can draw. Our wealthy men are very few, our wealthy parishes are none. Again, we are constantly weakened by emigration to the West, and to the great cities. Still, as God's militant host we hold our own, never retreat, but advance and carry salvation with us.

"We entreat whoever may read these lines not to forget others, because they remember us, but to remember *us with them*."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

ANNOUNCEMENTS.

China.—Information has come that the Rev. Francis L. H. Pott and wife, on leave of absence to visit the United States, were intending to sail from Shanghai, July 25th, and from Yokohama, by steamer "Gælic," August 7th.

Japan.—Mr. J. McD. Gardiner, headmaster of St. Paul's School, Tokyo, after a full term of service in the field, with his wife and children, sailed from Yokohama, on leave of absence, by steamer "Empress of India," July 18th, and arrived at Vancouver on the 29th. They reached their temporary home at Newton Centre, Massachusetts, August 6th. The Rev. J. Thompson Cole

and Mr. Gardiner are delegates to the General Convention from the Missionary Jurisdiction of Yedo.

—Mrs. J. Lindsay Patton, of Mayebashi, accompanied Bishop Hare on his return to the United States for a visit to her family at Ashland, Virginia. She reached home April 22d. On the first of July her infant son died at the residence of his grandfather, "The Meadows," Albemarle county, Virginia. Mrs. Patton is now returning. She was proposing to leave Washington August 27th, and to sail from San Francisco by the steamer "Gælic" September 6th, for Yokohama.

REPORT OF BISHOP HARE ON THE CHINA MISSION.

At the stated meeting of the Board of Managers held November 10th, 1891, information being at hand that Bishop Hare was about making a second visitation of the Japan Mission, it was

Resolved: That the Board of Managers respectfully requests the Right Rev. Dr. Hare, after visiting Japan, to extend his visit to China, as the agent of the Board.

Touching this visit the Bishop reports as follows:

I am now on my way back from China to Japan.

I reached Shanghai Friday evening, March 4th, at about 8.30 and was met by a number of the clergy of the mission who took me at once to the house of our native Presbyter, the Rev. Mr. Yen, where all the Chinese clergy connected with Shanghai and its outlying stations were awaiting me. Shortly after, we adjourned to the Church of our Saviour adjoining the rectory, and words of cordial welcome were addressed to me, to which I responded.

I spent all Saturday, Sunday and Monday in visiting churches, stations, and institutions in and near Shanghai so far as time permitted, and on Monday night at ten went on board the steamer for Hankow and Wuchang. I reached Hankow Friday morning about nine o'clock, March 11th, and spent that day and Saturday, Sunday and Monday in visiting our churches and institutions in Hankow and Wuchang. Monday night at ten I took the steamer back to Shanghai, reaching there Thursday, March 17th. The following day at one P.M. I took the steamer for Japan.

I am very favorably impressed with the character and ability of the mission force and think that here, as in Japan, the wise method of work is not the sending of many workers, of whom not a few will of course be persons of small gifts and little force, but the careful selection of a picked few who have ability and training sufficient to enable them to occupy important points of central influence, whether institutional,

evangelistic or pastoral, and to work in them and out from them by means of native helpers. The expense of each such head and his native staff as compared with the expense of the same number of foreign workers would be about one-third; the loss from physical prostration, break-down and returns home almost nothing; and the efficiency incomparably greater.

In the Niobrara Deanery of South Dakota this method has been followed: Each Presbyterian there has a large field, embracing in some cases as many as a dozen or more little congregations in the immediate charge of native Deacons and catechists. The method has proved in every way satisfactory. So far as the like method has been used in Japan and China the result has been equally satisfactory. It attracts big men and makes them bigger. It calls out native activity and gives it scope and emolument.

RECENT ACCESSIONS TO THE FORCE.

The Rev. Messrs. Massie and Ingle and Dr. Merrins, who have recently come out from America and joined the mission, have received a cordial welcome. They are evidently valuable accessions and are so considered and treated on all hands.

THE MISSION CORPS.

The missionary corps is very small in numbers, indeed inadequate to keep up the work which has been long established, much more insufficient to develop it and to open up new work; but the men and women who compose the force are altogether superior and seem to stand well even with those who are given to criticise missions and missionaries. I trust that the Church has learned the lesson that only carefully selected persons, persons superior both by endowment and acquirement, just the persons whom everybody wants to keep at home, are those who should be sent out to such foreign fields as China and Japan. Assistants and servants can be found or raised up among the natives. The missionaries from home should have the gifts and training which will fit them to act as leaders in their several spheres and teachers of natives who shall first be their assistants and eventually succeed to their places.

ST. JOHN'S COLLEGE, ETC.

The work which centres in and around St. John's College (the Girls' School, the Orphanage, and the college itself) seemed to me to be all in first-rate condition and

to be moving on with great harmony and happiness. Chinese youth here assumed to me a new aspect and I felt that I could draw them to me in a paternal embrace, a feeling I must confess I never experienced before, however much the Chinese may have excited my benevolent feelings.

Mr. Pott is eminently fitted for the place he holds as head of the college, and the vast improvement which the institution has undergone under his management is a subject of common remark. He is a rare man—may God long use him in this field.

St. John's, as you know, is some five miles out in the country from the city.

SHANGHAI.

Shanghai is made up of the old walled city, and of the "Settlement," the latter community numbering about 5,000 foreigners and 150,000 Chinese, engaged in the various avocations and industries which foreign trade gives rise to.

In the settlement we have the Church of the Saviour, Hongkew, which is a regular congregation of Christians under the charge of the Rev. Mr. Yen, native Presbyterian, who has the superintendence also of several out-stations. His congregation numbers sixty-nine communicants and his church is full. He is a man of marked force, who speaks English idiomatically and fluently, who gave up large worldly inducements to enter the Ministry, and who has resisted the temptations which overcame Demas, of whom St. Paul wrote, "He hath forsaken me, having loved this present world."

The same high praise is deserved by another Chinese Presbyterian, the Rev. Mr. Woo, a cordial man whom one likes to recall. I shall not soon forget these two brethren and my intercourse with them.

The Rev. E. H. Thomson is the arch-deacon in the Shanghai portion of the field, and president of the Standing Committee, whose age and long experience in China make him a father in the work. Under his guidance I visited such of his many stations as were accessible during my short stay and gleaned information which has been of high value.

THE REV. MR. LOCKE'S EVANGELISTS.

I gave what time I could to Mr. Locke's evangelists and their work. They are not ignorant men. Mr. Locke says that they are Chinese *scholars*. Their Christian training consists in frequent instruction by him

and constant attendance upon the daily services in the church. From daily training at the centre they daily in the afternoons go out to influence others. To my questions they gave intelligent answers, and in the addresses which I heard them deliver they seemed to show the power to enlist and keep attention. Their qualifications would seem to be chiefly a knowledge of and interest in the truths conveyed in the Creed, the Lord's Prayer, and the Ten Commandments, and a readiness to do what Mr. Locke bids them. They would be nothing without him. They are everything with him.

I am prepared to have faith in this plan. It multiplies force with quickness and economy. It gives to one leading spirit dozens of eyes and hands and tongues. It produces the stir of success. It is a strong feature of successful methodism within the Church and according to Church order, and much safer than if it were outside the Church. It has been tried elsewhere. We have used it with good results in the Niobrara Deanery of South Dakota. At all events, I should say, give the plan a fair trial. No other plan has proved itself so efficient as to have a right to exclusive sway. Nor can I see that this plan of using somewhat new material and the plan of more prolonged and careful education of helpers in seminaries need be antagonistic. They may be mutually helpful. Such of the evangelists as prove fit for it might eventually receive training in a theological school, and graduates of the theological school, apt to be dry with book-learning, would learn many a practical and heart-stirring lesson from the work of these evangelists. As you doubtless know, large classes of candidates for Baptism have been gathered together and kept under instruction by means of these evangelists, and quite a large number have been baptized by Mr. Locke.

They have been kept on trial a shorter time than has been customary and a shorter time than would be approved by most of the clergy in the mission, the dissent from Mr. Locke's mode being as marked and emphatic on one side of our ecclesiastical house as the other. These adverse judgments are founded, I think, in most cases rather upon general principles than on intimate knowledge of Mr. Locke's special work. Some of the defects imputed to it, such as that

opium-eaters and persons addicted to other vicious habits are admitted to Baptism without being required to relinquish the habits, Mr. Locke asserts are without foundation in fact. For myself, I reached the conclusion, after considerable questioning of Mr. Locke and his three deacons, that a real religious interest had been awakened, that this interest was on a low plane and had little spirituality in it, but on a plane much higher than the subjects of the movement had ever known before; that the persons concerned had actually enlisted themselves as pupils in the school of Christ and were ready to be taught and led; that considerable enthusiasm and *esprit du corps* and the cheery confidence which comes from feeling that one is connected with a successful effort had been aroused; and that if the work can be maintained and the converts kept in hand, a large number of them would become established Christians. Of course, if the contention of some is well grounded, viz., that those who have come into this movement were, at first, moved by no disinterested motives whatsoever, but only by hopes of some worldly gain, and were raised to no higher motives by the instruction which preceded their baptism, much evil, and little, if any, good will come of it. Others think that the question really resolves itself into this: Shall these poor people be brought within the Church by Baptism to be shepherded and developed there as soon as they deliberately take Christ as their teacher, and are ready to be led by their spiritual guides? or shall these young postulants be left in lonely isolation in the world, shivering outside of the Church's door and vouchsafed formal admission into its fold only when they have stood the long ordeal and kept warm in spite of exposure? Of the two methods I prefer the former. *First*, it seems to be more in accordance with the command to "Go, disciple all nations, baptizing them and teaching them." And, *second*, it seems to me more likely to meet with success than the other method, because in discipling people, a confident, hopeful, generous spirit is more engaging than a timid and cautious one.

Of course, the question arises whether there is not a plan which, avoiding evils attendant on both of these methods, is better than either.

Let the church-buildings be so construct-

ed that there should be a distinct part set aside for the faithful and another part for catechumens; let there be a service for the reception of catechumens in which the clergymen should give them at the church porch a formal welcome and then seat them in the church in the part reserved for catechumens. Fellowship would thus be given them and they would seem to themselves to have committed themselves to the Church, and the Church to have committed itself to them. Such a practice prevailed in the early Church, and has been used with advantage in some parts of the mission field in the present day.

But whatever the judgment be, I must say that the scene in the grand new central church on Sunday morning, March 13th, was a profoundly interesting and inspiring one. The Christians of all Mr. Locke's stations were gathered there, about 1,000 in number, "young men and maidens, old men and children." Within the chancel-rail, besides myself, were Mr. Locke, assisted by Mr. Sowerby and Mr. Ingle; outside the chancel-rail in the choir were the three Chinese Deacons, several evangelists, and some twenty choir-boys in surplices, while beyond was the great congregation, and moving among them, seating late comers and keeping order, were the rest of the evangelists. There was produced a sense of being marshalled and of belonging to a host which must have been inspiring to the converts and made one recall the words, "Like a mighty army moves the Church of God." I confirmed eighty-four, and bodies of communicants were moved up to the chancel by the evangelists, until several hundred had communicated and sheer exhaustion demanded that the service should be brought to a close. Mr. Ingle promises to prove a valuable assistant to Mr. Locke.

The new church is a large and impressive building, substantially built of brick, floors of flags, and cost about \$10,000 gold—small cost for so good a structure. It would be a credit to any flourishing congregation in a town of 25,000 people in New York State.

Of the \$10,000 asked for this church only \$6,500 have thus far been received from home, which leaves \$3,500 to be raised.

I ask that this \$3,500 be speedily contributed to erect the other half of St. Barthol-

omew's and wall the ground. If this \$3,500 be not forthcoming, I ask power of attorney to sell lot 31, which is superfluous to our work, and devote the proceeds to this building.

Mr. Locke also earnestly asks that provision be made for his evangelists, whose work must come to an end, he says, unless pecuniary support be forthcoming.* I trust the Board will give it full and friendly consideration.

I do not know enough of the history and status of the pecuniary side of the question to feel competent to express any opinion upon Mr. Locke's requests for larger appropriations. But I should say he ought to be safely carried through all he has actually got under way, and that further enlargement might be wisely deferred until a Bishop is in the field and has gained a comprehensive view of the whole work in China.

We have nine day schools, which cost yearly \$1,000; the three deacons and stations cost \$1,200; the eleven evangelists cost \$1,000.

I-CHANG RIOTS AND PROPERTY.

The consul of the United States called on me at Hankow and, in reply to my remark that I had a letter half written to him inquiring what was the present state of the claim of the Domestic and Foreign Missionary Society for damages done to their property at I-chang, he said that the claim had gone in in due form; that a Chinese official had since then waited on him and inquired whether a compromise could not be effected; that he, the consul, replied that it was utterly impossible as in his opinion the claim fell far short in its amount of the loss, and he would advocate its increase rather than the contrary. He said he was doing all he could to reach a favorable issue and did not doubt that the claim would eventually be paid, though there might be delay.

The Rev. Mr. Sowerby, who has charge of I-chang and who suffered serious bodily hurt during the assault on the mission, was my companion on my journey up the river to Hankow, intending to proceed farther on with all courage and good hope to his former charge. I judged, however, from remarks made as I was about to leave, that

*One lady has recently contributed \$1,000 for this year.—SEC.

the consul might decide that it would be unsafe to carry out his plan.

WUCHANG.

Wuchang is the capital of the province and the seat of the courts, and the yearly examinations conducted there bring large numbers of students from all parts. Its population is 250,000—a conservative place quite different from Hankow, which is commercial in its character. Dr. Merrins and Mr. Graves are congenial to each other, and the medical work which they think was of great value even when it was divorced under Dr. Merrins's predecessor from the mission, will prove of even higher value under the present happier relations. They both agree in the opinion that the physician residing at Wuchang cannot perform duty also at Hankow, as crossing the Yang-tze is like what crossing the Hudson at Jersey City would be if you had to do it in a skiff; moreover the gates of Wuchang are shut quite early in the evening and the absentee is in doubt often when the wind is unfavorable whether he can secure entrance. Moreover, as there are five foreign male and one female physician and three men's and one women's hospitals in Hankow, Dr. Merrins's presence seems unnecessary.

They recommend that Christ's Hospital in Wuchang, which is very dilapidated and unfit for a hospital, shall be used as a dispensary; that the Elizabeth Bunn Memorial Hospital, now used *pro tem* as a theological school, be used as a hospital for women, a trained nurse being sent out to take care of it under Dr. Merrins, and that on the adjacent ground where there is an eligible site, a hospital should be put up for men. It is believed that there are \$1,200 in New York which could be used for this purpose and \$3,800 more would be needful.

There might also be connected with the dispensary which it is proposed to substitute for the present Christ's Hospital, a day-school and other useful Christian work.

There is much to recommend this plan. There is no hospital work now in Wuchang, but other religious bodies are ready to undertake it if we do not. Our undertaking it would give us distinct prestige. The work, if arranged as proposed, would be all of it mutually tributary, unified, and easy to manage. I enclose with this a rough sketch made by Mr. Graves which will make

this plainer, and also a proposed schedule for 1892-3.

I cordially endorse the views of Mr. Graves and Dr. Merrins. Mr. Graves urges the importance of sending out a lady to relieve Mrs. Graves in the charge of the Jane Bohlen School for Girls. Mrs. Graves is not strong and is overloaded, as she has her own children and her home, besides the school, to look after. I earnestly urge this need. A practical, sensible, motherly housekeeper is the kind of a person needed. She could at first assist Mrs. Graves and then after a year's experience and a year's study of Chinese, could take full charge, including accounts, clothing, house, Bible-teaching and devotional life of the girls, and also, with the help of the girls, perhaps do some Bible-work among the women outside.

One more clergyman is needed to assist in the boys' school and the divinity-school and in opening up new stations and superintending the catechists and Deacons in working them.

Let me add that the mission owns in Wuchang a very eligible property, situated on high, well-drained ground, away from noise and dust, well suited for a hospital and educational centre, and Mr. Graves seems to have the thoughtful, scholarly, steady ways which fit him for its superintendence.

Let me also add that there is *special* need for a trained nurse for the Elizabeth Bunn Memorial Hospital for women, as male physicians are not acceptable to Chinese in women's diseases.

Finally, let me draw attention to the fact that through the neglect or intentional delay of the Chinese official concerned, the mission has no title to the property known as Christ's Hospital, Wuchang. [This "title" has been perfected since.—SEC.]

Commending all this report to the favorable attention of the Board, wishing that I could send funds as well as advice, and very thankful that I have been permitted to contribute my mite to the work of our Lord and His Church in China, I remain with cordial salutations to the Board,

Yours very faithfully,

WILLIAM H. HARE.

Missionary Bishop.

—An evangelist in Italy says that at the present time no book is so largely sought for and read there as the Bible.

ANNUAL REPORT OF THE BISHOP OF HAITI.

DEATH OF THE SENIOR PRESBYTER.

IN making the retrospect of the missionary work in this Gospel field, I write under a dark cloud that has overspread our branch of the Church Militant in Haiti. The late Rev. St. Denis Bauduy, the dean of the clergy of this jurisdiction, ceased his earthly warfare on the 1st day of last March, and entered into his well-earned repose in the great rest which remaineth for the people of God, after sixty-five years of active service in the Gospel Ministry; twenty-six of which were spent in that of our Church. He was indeed a bright and shining light amongst us, in which we rejoiced to walk, following him in that path which shineth more and more unto the perfect day. . . .

A GRAND RALLY.

At the time of closing my last annual report we were anxiously looking forward to the celebration of the twenty-fifth anniversary of the organization of the Convocation of the Church in Haiti, which had been fixed for three days' festivities, beginning the 16th of August, 1891. Aside from the commemoration on that occasion of the corporate existence of the Church in Haiti during a quarter of a century, we proposed at the same time to initiate a movement to repair the disaster that had happened to the work at the capital by the fire in 1838; to stir up and revive the Gospel zeal of our members; and to take further steps looking forward to the future growth and perpetuity of the general missionary work of the Church here. Accordingly the quarter centenary was commemorated on the 16th of August by holy worship offered up in thanksgiving to Almighty God for His blessings and His preservation of our infant Church amid many and sore trials, from its beginning here up to that time. The next day was observed by the relaying of the original corner-stone of our church at the capital, in removing it from the old to the new lot. On the third and last day of the festivities a mass missionary meeting was held, presided over by one of the judges of the Court of Cassation, the supreme judicial tribunal of the Republic, who warmly sympathized with our work here; but who has since been called to his rest.

All of our clergy (with the exception of the late Rev. Mr. Bauduy and the Rev. Mr. Brown, both prevented by bodily infirmi-

ties) participated in those exercises. They came from all the points of the republic where our stations are established. They came, too, at great personal sacrifices, those travelling by sea from the southern part of the island at a cost of twenty dollars for passage in coming and returning; while those who came from the mountainous districts of the interior on horseback expended but little less in the keeping of their horses for several days. The procession of the clergy in full clerical habits, preceded by the churchwardens and vestrymen of Holy Trinity Parish, at the relaying of the corner-stone, is said, by those who witnessed it, to have presented a unique and imposing spectacle.

At the laying of the corner-stone and at the mass missionary meeting the resident missionaries at the capital of the Wesleyan, Baptist, and A. M. E. Churches, on our invitation, took an active part with us. As the national legislature was then in session, we had senators and deputies from all parts of the republic among our auditors. Meanwhile, a constitution of a missionary society looking forward to the future sustentation of our Gospel work, after having been adopted by convocation, was duly promulgated.

In summing up all the events of those three memorable days, we are of opinion that a rare, exceptional, and in every way a remarkable testimony in behalf of the Gospel of our Lord was then and there rendered in a limited sense to the whole Haitian republic; the far-reaching consequences of which for good can only be duly estimated in the universe's Great Day of Assize.

ORDINATION OF TWO PRESBYTERS.

Not the least in importance among the occurrences of that festal commemoration was the ordination of two Presbyters. The Rev. J. J. Constant, who had during ten years fulfilled well and faithfully the office of Deacon in the Parish of the Good Shepherd, and the Rev. C. Cadiche, who, as Deacon, had for four years been minister-in-charge of the Church of St. Augustine at Thomonde, were advanced to the Order of the Christian Priesthood. . . .

By this ordination of two Presbyters, we have reason to hope, by the blessing of God upon their labors, not only that the work now in hand has been strengthened

and consolidated, but, also, so far as the *personnel* of the Gospel Ministry is concerned, we have thereby the gage for the further extension of the work, if they should be guaranteed a sufficient pecuniary support to release them from the necessity of secular occupations to supplement their means of livelihood, so as to be free to devote themselves wholly and unreservedly to the ministry of the Word.

EDUCATION.

Three months later than those solemn religious festivities, an interesting gathering took place at the examination of the farm school on the 17th of November. The Secretary of State of Public Instruction was officially represented thereat by the chief clerk of his department, and the Judge of the Court of Cassation, who had presided at our missionary mass-meeting in August, was also present. Three of the boarding-pupils had finished the preliminary course of studies, and were about leaving the school. They acquitted themselves well in their examinations in the different branches of the elementary studies which they had pursued. Two of them are now engaged as teachers; one having organized a school at Trianon where he has gathered twenty-five pupils; and the other is assistant teacher in a school at Petit Boncan, and Sunday-school teacher in the chapel at Bigoné. The third assists in the school just organized at Trianon.

But one boarding-pupil remained at the farm school to enter upon his third term during the current year. From eight to ten day-pupils in the neighborhood also receive instruction therein. Other boarding-pupils from Petit Harpon and Thomonde were to have replaced those who had withdrawn at the end of their three years' course; but in consequence of the embarrassment of their families from the hard times, they could not provide the intended pupils with the necessary personal outfits to enter for the current term.

This diminution of activity at the centre has been made the occasion of greater activity in the circumference. The supplementary course of three years' study required of those who have passed three years at the farm school, has been organized into a system of normal school extension. Studies are prescribed for each one to follow at home, while engaged in primary teaching,

and the necessity is imposed upon them to come up at least twice during the year for examinations therein. It is also proposed to set on foot an inspection of the schools in operation at the various stations; the director of the farm school acting as visiting inspector, to encourage the youthful teachers and to aid them to put in operation the most efficient methods of teaching among their pupils. Children at our different stations thus receive the benefits of this system of extension in teaching, who could never have had the opportunity of coming to the central farm school. This is particularly true of girls for whom we have not been able for want of means to make any arrangements to take them as boarding-pupils. Mrs. Holly and Mrs. Battiste feel deeply the necessity of doing something in this line for girls, and are now at work to see what can be done here to supply this crying need. I bespeak for their efforts the aid and sympathy of the Woman's Auxiliary.

Three primary schools under our auspices have been established within the past twelve months at our different stations, viz.: one at Petit Boncan; one at Trianon, making the second for that locality; and one at Petit Fond. From eighty to ninety children of both sexes receive instruction in those country schools.

Before leaving the subject of education carried on under the auspices of the Church in Haiti, I will add that our student in the Massachusetts College of Pharmacy graduated last May at the end of the two years' course, and proposes to continue in another institution a full medical course. Meanwhile, our student in the medical department of Boston University at the end of the term in June last sustained a successful examination in the studies of the middle class of that institution.

NEW BUILDINGS OCCUPIED.

The congregation of the Holy Saviour at Cayes, after nine years of persevering and self-sacrificing efforts, at last carried their brick church edifice so far toward completion as to be able to occupy it last Christmas-Day—their parochial festival—to render thanksgiving therein to Almighty God for His special mercies toward them, while celebrating the mystery of the Divine Incarnation and Nativity of the Son of God among men on earth. It was an event that rejoiced the pastor's heart, who for twenty

long and weary years had been obliged to old Divine service in a small room, for which ten dollars per month had to be paid for rent.

At the beginning of the present year the congregation of the Holy Trinity in this city became aware that they would have soon to vacate the edifice of the Methodist church, where they had been kindly permitted to hold one service on Sunday morning since the destruction of their edifices by fire in 1888. As the means at our disposal did not justify us in undertaking the building of a church edifice in brick, as we propose to do, with any reasonable prospect of a speedy completion of the same, it was decided to purchase a prepared building in frame in the States, and have it erected on our lot, to be temporarily used as a chapel, and ultimately as a school-house, when our church building shall be erected. It was accordingly ordered with the hope that we might be able to begin our services therein on last Easter-Day. But there was a delay of more than one month in the time of executing our order; and then we proposed to appoint Trinity Sunday, the feast of our parish, for its occupation. But it was found that the Methodist church, where we were holding service, was no longer tenable. Worship there had to be suspended from the fourth Sunday after Easter. The following Sunday was passed without public worship being held by our congregation.

Under these circumstances we hurried up the temporary arrangement of the building as a chapel, and inaugurated public worship therein on the Sunday after Ascension-Day.

EPISCOPAL VISITATIONS.

After the opening of the chapel for the services of the congregation of the Holy Trinity, I proceeded toward the end of the same week to visit the congregation of the Good Shepherd in the mountains of Léogane. On Whitsun-Day, June 5th, I preached in the chapel at Bigoné, confirmed thirty-six candidates and administered the Holy Communion. Monday in Whitsun-Week I visited the chapel at Deslandes, held Evening Prayer and baptized an infant.

Trinity Sunday I was back again to Port-au-Prince to celebrate the parish festival with the congregation in this city; confirmed two persons, preached and administered the Holy Communion.

GOVERNMENT ENCOURAGEMENT.

In my last annual report I had the satisfaction of stating what aid the government of Haiti had been pleased to accord to the building funds of Holy Trinity Church, Port-au-Prince, and that of the Holy Saviour, Aux-Cayes. I am now happy to state that during the past twelve months it has continued to manifest the same practical sympathy with, and interest in, our work. Aid has been given to our school work, and to help repair our chapels throughout the country. Our young teachers have been given a small remuneration, and a modest sum has been given to the bi-monthly newspaper, *La Mission*, published by the Rev. Mr. Jones in Jérémie, through which the Gospel teachings of the Church gain an entrance into households where the living voice of the preacher, as such, has no access. . . .

CONCLUDING APPEAL.

In conclusion I beg to be permitted to urge the claims of our work here upon American Churchmen in view of the celebration of the fourth centenary of the discovery of America by Christopher Columbus, which is to be inaugurated at Chicago in October next. The terminus of that daring and magnificent voyage of discovery, let it be remembered, was at this island. Here the first permanent settlement of Europeans in the new world was made. Here, later on, the first landing of African slaves in this hemisphere was effected. Here, following the example of the United States, the second colonial yoke of European vassalage was broken; and the second free and independent nation of the new world thereby established. Here, while the Haitien people were still in a colonial position, some of the most daring among the sable freedmen then in the island volunteered to join with the French allies of the American revolutionists; and helped by their valor to gain American independence. A few years later, unaided and alone, they broke the shackles off from their own limbs, fought for, and conquered, their own sovereign independence; thereby accomplishing a double feat, which for manly heroism is, all things considered, positively without a parallel in the history of any age or people. Their own independence being thus wrought out, they subsequently co-operated with Bolivar in effecting the political liberation of sev-

eral republics in South America. Such are the peculiar natural claims that Haiti has upon the favorable consideration of the American people, aside from the spiritual claims of her people, as miserable sinners, upon the Church of Jesus Christ, flourishing among her more highly favored neighbors. This people by the powers of the merely natural man have indeed conquered their earthly freedom, or that of the body, but they still have need to obtain the emancipation of the soul, freedom from sin, by that liberty wherewith Christ only can make us free. This spiritual liberty must come through the ministry of those who bear a heaven-sent commission.

By the providence of God, and without any personal merits of our own, our infant Church in this island is the humble representative of that Apostolic Church, with the historic Episcopate, which forms one of the best elements of American Christianity. For upwards of thirty years since it was first planted here in 1861 we have stoutly held on to the almost forlorn hope of making this Church a blessing to the people among whom our lot is cast. Among other things for which we labor, we are striving to complete the well-being of their acquired nationality, by raising up a native clergy among the people, flesh of their flesh and bone of their bone; a most desirable object, for the accomplishment of which, alas! no other religious denomination here aside from ours has essayed to realize in a systematic manner. To this end we need a theological training-school. We are also wrestling with the problem of extending popular education among the illiterate masses; to do which more successfully a better-equipped normal school is needed. We also have in hand for solution the problem of introducing scientific medical treatment of the sick and neglected poor. To do this effectually we need a well-organized medical mission. We have the *personnel* for such a mission, but we need the pecuniary means necessary to effect such an organization. But first and foremost we need aid to reconstruct the church and rectory at Port-au-Prince, the base of our missionary operations, as an indispensable preliminary to all further progress in our work here.

In a word, according to the inspired prayer of St. Paul, we wish to sanctify this people wholly, in spirit, soul and body (I. Thess. v., 23). And, although, like the Israelites in Egypt, we are still condemned to the hard task of making spiritual bricks for the temple of God, without the needed supply of material straw; nevertheless, at the late twenty-fifth anniversary of the organization of our Church convocation, we resolved, God being our Helper, to devote ourselves anew and unto death, to the task thus imposed upon us; with the special design to endeavor to found all those necessary concomitants of a well-equipped Gospel mission, during the twelve years now to elapse, when Haiti will celebrate, by God's help, in 1904, the first centenary of her national independence!

We therefore most earnestly pray our Heavenly Father to touch the hearts of rich Churchmen amidst the splendors of that Columbian Centennial Exposition under whose eyes this appeal may fall; that they may think of the things narrated above with a noble magnanimity, and with a practical and generous Gospel compassion for this spiritual Lazarus of nations lying at the portals of their great and highly-favored country; so that they may be spontaneously moved to give from their abundance the necessary means to enable us to accomplish within the period indicated, the great work for God and humanity, now mapped out before us; and that, by so doing, they may, in the infinite mercies of the same Heavenly Father, thereby happily escape at last the sad fate of the rich and self-indulgent man in the Gospel parable!

And, on our part, we ask you, brethren, one and all, to pray for us, that our faith fail not; and that we may not grow weary in well-doing, but be always animated with the blessed and soul consoling hope, that in due season we shall reap, if we faint not!

EPISCOPAL ACTS.

Confirmed, thirty-eight; Presbyters ordained, two.

JAMES THEODORE HOLLY,
Bishop of Haiti.

PORT-AU-PRINCE, June 30th, 1892.

MISCELLANY.

INTERCESSION.

THERE should be one desire uppermost in all hearts until the meeting of the General Convention, namely, that the Spirit of love and zeal may prepare the way of earnest consideration of the missionary work of the Church, so that wise and generous measures may be adopted for the advancement of our Lord's Kingdom.

THE ABSORBING TOPIC IN SOUTH CENTRAL AFRICA.

GOLD! Gold! Gold! This is the never failing topic which greets the eye of the reader of south African newspapers.

Now it is the new countries which are being opened up by the enterprise of the British South Africa Company, led by the masterful mind of Mr. Rhodes. Nothing deters. Obstacles seemingly insurmountable are overcome. Millions of gold poured all in before a dollar of result is realized. Thousands of eager men bent upon making a fortune, but all more likely to rest in unknown graves in the wilderness. All for gold!

These men are ready to run any and every risk, even to being massacred by the warlike Matabele, who are just now preparing for the conflict; they are ready to die by fever or, harassed in its grasp, to lead a miserable existence; they look with steadfast gaze on the long and wearisome journey, fraught with danger; they are ready to quit home and friends and live any and every how, for gold!

But why this pressing haste? Will not the treasure wait? Of course it *may*. It has waited ever since the famous Queen of Sheba, for aught we know, found her untold wealth from its hidden store, and the ships of Hiram returned laden with their costly burden. For ages these fields of gold have waited untouched—waited for the enterprise of the nineteenth century to reopen their long-concealed treasures.

What does all this stir mean to the Christian world? Must the Master blush with shame for His Church when He sees all this frantic rush for gold, and when in Mashona-

land, among the Matabele in Gaza country and the vast regions beyond, are priceless treasures untouched, unsought, save by here and there a seeker? Souls, souls above price, everywhere unsaved, left, alas! not to stay pure and undefiled like the gold till the time shall come when the Church shall awake to its privilege and duty, but souls that are dying, that have been going down into an unknown future for generations on generations—a steady, solemn and awful procession.

The march of civilization is opening up the dark depths of Africa. The cry of gold has brought thousands where before the cry of perishing millions was all but unheeded. How long is the Church to sleep, or, half-awakening from its stupor, to send out a handful of missionaries, where hundreds, yes, thousands, are needed?—*A Missionary in Natal.*

A MOHAMMEDAN CONVERSION.

THE Rev. Dr. Clarke, of the English Church Missionary Society's mission at Umritsur, India, gives the following interesting particulars concerning two Moslem converts, a great Mohammedan saint and doctor and his son: "Some time ago there was a young Mohammedan, the son of a great Mohammedan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man's heart, 'If I can only get possession of a Bible I might get what I need.' Most wonderfully, two ladies happened to be in the district, and he got what he wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man and desirous of throwing off Mohammedanism. When his father heard of it he offered a reward of 500 rupees to any one who would kill his son, and 200 to any one who would bring him the good news.

"For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to

keep him safe. At last the old man went back with a New Testament. A year after he came again and said that he had brought together other mullahs and read it to them. He also said: 'We have noticed that this is the New Testament; that shows me that there must be an Old Testament; and they have sent me to get the Old Testament.' I had the pleasure of giving him one; and later on, he came with his son, and said: 'The God of my son, whom I wished to murder, is now my God; baptize me too into the faith of Christ.'"

MORMON PERSEVERANCE.

ON political as well as on some other lines they persevere with dogged sullenness, hoping, I suppose, and believing that "all things come to him who waits," and they labor while they wait. One case will serve as an example: In 1847 Brigham Young and 147 other Mormons came into the valley of the Great Salt Lake; in 1853, on April 6th, they began the erection of a temple in Salt Lake City. The foundations were laid wide and deep; the dimensions were 150 by 100 feet, the greater length being from east to west. Continuously and with scarcely an interruption has the work proceeded since then until April 6th, 1892, when the capstone was laid—the capstone of the last pinnacle. At the same time, too, was erected a bronze statue purporting to be the image of the angel Moroni, a tutelary demi-god or archangel, who was once commander-in-chief of the Mormon armies on this continent many ages ago. This statue is placed in a position 237½ feet from the ground—for "great is the Moroni of the Mormons."

The toiling thousands of Utah have been taxed and tithed, and threatened and commanded, and entreated and coaxed, and begged to their last dollar almost, until they have squandered \$2,500,000 upon that granite pile—a dazzling monument of beauty, the Taj Mahal of Utah—yet it will require \$500,000 more to furnish it. If they can do it, they want to prepare it for dedication April 6th, 1893, making it thus forty years in building. . . .

Every Mormon considers it his duty to visit the seat of his remotest ancestors and procure a record of all who died without a knowledge of the truth as it is in Mor-

monism, and take that list to one of the temples and there be baptized for each and every one of them singly (and sometimes there are thousands of them); and not only that, but also be married by proxy for them, so that the result of their union ages ago would be legitimate offspring, or so that if they desire to remate and have families in the spirit-world they may legally do so.—*Rev. J. D. Giffillan, in Gospel in all Lands.*

CONSECRATED MEANS.

THERE is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison to what she might do and ought to do. I am ashamed, however, to speak of giving as a duty, because it grows on me more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent privilege. There is something in love that takes off the asperities of duty. "I delight to do Thy will, O my God." That is the atmosphere of service—not the *law* atmosphere, "I ought to do this thing," but the *love* atmosphere, "My meat is to do the will of Him that sent me, and to finish His work."—*Rev. Dr. Pierson.*

WOMAN'S INFLUENCE IN THE EAST.

A BOOK has recently been published in London entitled "Woman's Influence in the East: as Shown in the Noble Lives of past Queens and Princesses of India," by John J. Pool, late of Calcutta; with an introduction by Sir Lepel Griffin, K.C.S.I. Concerning it the *Chronicle* of the London Missionary Society says: "This book will come as a delightful surprise to the great majority of English readers. It introduces them to altogether unfamiliar sides and aspects of Hindoo life and character. Even the readers of missionary literature will find themselves in new surroundings. The miseries and degradation of India's daughters we are well acquainted with, and even this chivalrous testimony to their social and political influence cannot blind our eyes to those darker features of their lot; but Mr. Pool (to quote the distinguished Anglo-Indian who penned the introduction to the book) has made 'a sincere and worthy attempt to assign their fair share of historical interest to the women of India, who, in

spite of all popular belief to the contrary, have held in the past, and do hold to-day, a great and often a dominating influence in the domestic and political life of the country.'

"Mr. Pool's work as narrator is all that could be wished. Like a true knight-errant, he has wielded the power of a facile pen in honor of India's women with great success, and we hope that he will fulfil his half-promise, and render like service to Hindoo women of low degree, as that he has in this book rendered to high-class ladies and princesses."

THE GOSPEL IN CHINA.

THE Rev. A. P. Parker, of Shanghai, after giving figures, in an article in the *Missionary Review*, showing the advance of Christian missions in China, says: "But besides these figures there are numerous indications that the power of the Gospel is being felt in this country, which cannot be tabulated. The pure life, the fervent devotion, the patience under persecution, the triumphant death of the native Christians prove the genuineness of the work of grace in their hearts. A great change has taken place in many of the older mission centres in the sentiments of the masses of the people toward the missionaries. Instead of being called 'foreign devil,' we are more frequently greeted with 'Mr. Foreigner;' the people listen longer and more attentively to the preaching in the chapels; they are bolder to come to our hospitals for medical treatment and surgical operations; parents are more ready to send their children to our schools, and the people buy and read our books more readily. All these and many other facts, which there is not space to detail here, show that the Chinese are yielding to the pressure. The Gospel is the power of God to the salvation of this people."

PRESBYTERIAN WOMEN AND MISSIONS.

THE Rev. James Carter, in the *Missionary Review*, makes the following remarkable statement concerning what Presbyterian women are doing for missions: "It is significant that the women of the Presbyterian Church in the North gave last year within \$11,000 of the amount of the receipts from

the churches in behalf of Foreign Missions, and actually surpassed the churches by \$4,000 in gifts for Home Missions. Other branches of the church have their own instructive reports. The secret of success is not far to seek: consecrated energy, personal enlistment with definite purpose, general participation in the exercises, persistent and interesting advertising by magazines and leaflets, sparkling with womanly concreteness."

FRAGMENTS.

—A professorship of missions has been founded in the faculty of the University of Chicago.

—The *Brahman's Journal* of the city of Lahore, India, says: "We are convinced that the days of idolatry and caste are numbered."

—Friends of the Indians in the State of New York will be glad to learn that 100 Indian boys and girls from the four reservations in the Empire State are to be admitted with equal privileges with those of the western tribes at Hampton and Carlisle.

—The late Mr. Douglass Henty, of Chichester, England, has left to the Church Missionary Society \$50,000; the Irish Church missions, \$50,000; the London city mission, \$50,000; the Moravian missions, \$25,000; and the British and Foreign Bible Society, \$75,000.

—The Rev. W. H. Withrow, D.D., of Toronto, has lately visited Salt Lake City, and he writes: "In the opinion of the 'Gentiles' best capable of judging, the Mormon system was a mystery of iniquity, honey-combed with fraud, lying, and most abhorrent wickedness."

—The abbot of the monastery of Gundicha, India, a Brahmin, who has quite a passion for collecting Christian books, put some of them into the hands of two of his disciples, and, apparently without his expecting it, they have both become Christians and very efficient ones.

—Lord Brassey has given \$25,000 towards the \$150,000 needed to provide a block of buildings to consist of a mission church for seamen, an institute, a gymnasium, an adult school-room, class-rooms and a coffee-bar, etc., for the free use of sailors and fishermen of all nationalities frequenting the port of London.

THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

AUXILIARY MEETINGS IN BALTIMORE.

THE meeting of general and diocesan officers of the Woman's Auxiliary will be held in Baltimore, on Wednesday, October 5th, after the opening service of General Convention.

The General Meeting of the Auxiliary, at which all members of the Auxiliary will be most cordially welcomed, will take place on Thursday, the 6th.

Holy Communion will be celebrated by the Bishop of Maryland, at which time the United Offering of the Auxiliary will be made. The morning session of the meeting will be devoted to addresses of welcome, the roll call, introduction of visitors and missionaries, and the triennial report; and the afternoon session to addresses from missionaries and others.

All women interested in missions—and all *uninterested*, more especially so—are invited to this meeting of the Auxiliary.

THE UNITED OFFERING.

EACH branch of the Auxiliary has been asked to send to the General Meeting its proportion of the United Offering for the Enrolment Fund. We have heard from many dioceses of special efforts being made to gather generous gifts for this object; in the case of a few branches the gift is promised, but other objects have been chosen in preference.

We ask that parish branches and individual members of the Auxiliary send their gifts to the respective treasurers of their diocesan branches, and that these treasurers put the diocesan gifts, so gathered together, into such shape that each can be identified with its own diocese when the United Offering is made. In cases where the gift is sufficiently small, we suggest that it be made in gold, and secured in a bag marked with the name of the diocese; when too large to be so given, that a check for the entire amount, signed by the treasurer of the diocesan branch, be placed upon the alms-basin. In cases where the object of the gift is other than the Enrolment Fund, the purpose for which it is designed should be designated also.

The diocesan treasurers will properly be the custodians of these gifts, and offer them at the service, but if unable to be present, they will place the gift in the charge of some other officer. Should no person be present from a diocese or missionary jurisdiction, any gift sent to the Secretary of the Auxiliary, 21 Bible House, before October 3d, designated as a part of the United Offering, will be taken by her to Baltimore, and there presented as from that diocese or jurisdiction.

TO DIOCESAN OFFICERS.

THE first meeting of general and diocesan officers of the Woman's Auxiliary, for the season of 1892-93, will be held on Thursday, September 22d, at 10.30 A.M., in Room 21, Bible House, New York.

These meetings have been called regularly each month, from September to April inclusive, since the October of 1881, and the diocesan officers have been urged to attend them. The numbers doing so, however, have been always very small, and the meetings have lacked interest on that account.

A new year is now opening, and the invitation is again given. We understand that the Connecticut Branch has resolved that it be represented each month by two of its officers; could not the same resolution be taken by other neighboring dioceses?

If New York would see that each committee had a representative at every meeting; if Newark and New Jersey would follow the good example which has always been set by Long Island, and arrange that some officer attend each month; if more remote dioceses would plan for representation when practicable, the meetings could not fail of gaining in interest and usefulness. They would become more certainly occasions for equipping the officers with fresh enthusiasm for their work, and means of increasing the sense within them of personal responsibility.

With the new year we hope, indeed, that more than ever before they may recognize what a field of usefulness lies before them in their associations with parish officers and branches; that they may realize that they form the communicating link between the missionary centre and the parish workers; that they may give information, by letter, by leaflets secured from the mission rooms, by personal visits when able to make them; that they may suggest work; that they may come to know their co-workers throughout the diocese, so that these, more than in any previous year, may grow to look to their officers for inspiration, encouragement, advice and help.

 TO PARISH OFFICERS OF THE AUXILIARY.

IN many parish branches of the Auxiliary the most interesting part of the year's work is connected with the selection of missionary letters and the preparation of missionary boxes. These letters are of two kinds, those relating to the personal needs of the clergy and their families, and those relating to schools, hospitals and missions.

The Bishops name to us the clergy who are to receive boxes of the first sort, and the schools, hospitals and missions are generally those in missionary jurisdictions or in which the workers receive missionary aid.

Of course a very large supply of these letters is to be found early in the working year in the Auxiliary rooms, and for this reason secretaries of parish branches often write here asking for them, rather than to their own officers. These letters often call for work so urgently as almost to force a direct reply. "Please answer by return mail," "at your earliest convenience," "that we may hear before Sunday," the secretaries write again and again; and in the past, anxious to meet their wishes promptly, we have too often attended to their re-

quests without calling their attention to the mistake they make in addressing them to us.

It is a part of the work of officers of diocesan branches to receive and reply to these applications for work from parish secretaries, and we earnestly ask the parish branches that in this new year, beginning September 1st, they will apply to their own officers rather than to us. The letters which come to us here we will divide among those officers for this very purpose; and by complying with this request, the parish branches will become better acquainted with their own diocesan officers, and will also lighten the burden of correspondence at headquarters.

Nor are the boxes the only work of the parish branches. They have their part to play in meeting the pledges assumed by the diocesan branches, and will need to consult their diocesan officers about these pledges. They should look to them for counsel about methods of working and giving, for advice as to the conduct of their meetings; they should ask their presence at those meetings.

Many parish branches are still ignorant of what good friends and helpers they have in the officers of their own diocesan branch. With the new year, may not a closer acquaintance and connection than in the past spring up between the two?

ALASKA.

At the last General Meeting of the Auxiliary one member gave a thousand dollars with which to build the first church in our Alaska Mission. Later she sent a bell for the church, with the inscription "Day by day we magnify Thee." The giver of church and bell sends us a letter received this summer from Mr. Chapman, from which we gladly print the following extracts. The letter bears the date, February 17th, 1892.

"Your letter of last March was received in due season, and I was sorry that I could not write immediately to tell you how acceptable its warm and sympathetic expressions of interest were to me and also, particularly, how highly I appreciate the enthusiastic interest of your friend. The frankness with which you wrote of her sentiments may be a sufficient apology for me if I presume to write something of what is in my own heart. I could not help wishing that she should have a truer perception of my position and relation to the work, and to regard me, not as a solitary instance of devotion to the work in this field, but as one of a goodly number of missionaries, few of whom are in circumstances less trying than my own, while many of them have to endure privations to which I am a stranger. Many of these, too, are sent out by our own Mother Church of England, and I feel that your friend uncon-

sciously held opinions of us which fail to do us justice, and which she, with her lively love of our Master's service, will be glad to exchange for more favorable ones when she knows the truth of what has been done toward evangelizing the Athabaskan tribes of British America, and those living far up the Yukon and Porcupine Rivers. This is a fascinating subject, and I shall not lay it down for good, but reserve part of it for the end of this letter.

"I wished to tell you something of the bell. It is in use now, having been put upon a temporary frame. When we first put it up some of the natives were present, and I told them how we came by it and its use, as though it reminded us that God loves us when it calls us together to speak with Him. It is of excellent tone, and is in every respect just what I could have desired, and I also like the inscription as holding out a true ideal, and reminding us of what the Church expects of us.

"You will be glad to know something of our circumstances. Our saw-mill is in working order, and last season was marked by great improvements in building, and in the appearance of the place. Also, this winter the school work has been enlarged, and we have had ten boarding scholars and an increase of attendance in the day-school,

and the progress is more marked than in any year previously. The Sunday service is usually largely attended, and even crowded, and at Sunday-school, beside our own boarding-boys, there are usually several from the village.

"To state only what is encouraging is, I know, but a poor way to give a general idea of one's surroundings, but the degradation of the people is so apparent that one may be excused for not dwelling upon it, and for gladly taking what encouragement is offered—and that is not a little. One thing in particular affords me much comfort, *i.e.*, that whereas when we first came here five years ago we had no means of communicating with the natives except by signs, I can now call a lad to my side and have him interpret the Gospel narratives to the people, speaking to him in English. I think this is looked upon by the boys themselves as an enviable distinction, and I also think that the difficulty they have in overcoming their diffidence helps to keep down undue pride. My hope is to educate the reliable young men to speak to the people simply and directly, and I think that God has permitted me to see the beginning of success.

"I can hardly explain how it is that we have not yet built a church, without making a very long story, but it has seemed impossible to build it hitherto without sacrificing vital interests. Now, however, the contract for the walls has been given, and the man who is to do the work is with us. His name is Mr. Maurice Johnson. He is a Swede, has been for some years in the country, and is much liked and respected among us. I trust that I shall be able to send word by the latest vessel this year that the church is in a fair way to be ready for use next winter. The weather is now too severe to begin, and will probably continue so until April.

"I am conscious that I am writing a very long letter, but there is something yet to say of more general interest, and also something in fulfilment of my wish to vindicate the character of our own Church. The influx of missionaries of various denominations, during the last five years, has been remarkable. It seems as though the idea had seized everybody at once. I reckon not less than twenty missionaries, including lay assistants, who have been occupied upon the Yukon River, within three or four hundred

miles of us, during that time. Six of these are Episcopalians, the rest Roman Catholics. This does not include the mission of the Greek Church, with a priest and a deacon, established at a point some one hundred and twenty-five miles below us on the Yukon years before any other mission was started in this part of the country. The missions along the coast, from the mouth of the Kuskokwin to Pt. Barrow have all been developed in the same time, and now number five stations and ten workers. The flourishing Moravian missions on the Kuskokwin and at Nushagak were only about two years ahead, and I believe that they complete the list of the missions in American territory, north of the Aleutian peninsula.

"You may know, however, that on the upper Yukon, the English Church preceded us in evangelistic work by many years. The Rev. V. C. Sims evangelized the whole of the upper river, I believe, and died at his post, worn out in the service, though but a young man. This upper Yukon is also the field of the labors of Archdeacon Kirkby during part of his ministry. Others have succeeded him, and Bishop Bompas, who has spent a life of labor on the Mackenzie River, is now in his old age about to begin work on this side of the Rocky Mountains. Our position is enviable compared with that of those who worked with him on the Mackenzie. Our goods and letters are delivered at our door by the steamboats of The Alaska Commercial Company; but these missionaries were cut off from all communication by steam, and prices have been so exceedingly high, in consequence, that a few years since, when a lady in England sent five pounds, saying that she would like to have all the Indians at a particular mission have a treat, the missionary wrote her that five pounds was just sufficient to pay the freight on a sack of flour. I am informed by one of the English clergy that sometimes, for months at a time, their diet is almost exclusively of venison.

"The lives of Bishops Hannington and Patteson are another witness to the earnestness that so remarkably characterizes the English Church of our times; but I must not venture too far. A conversation on these themes would be a delightful privilege, and I trust that we may sometime enjoy it."

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of sixteen Bishops and stipends to 1,100 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from July 1st, to August 1st, 1892.

* Lenten and Easter Offerings.

ALABAMA—\$16.00		<i>La Grange</i> —Mr. Levi Blakeslee, Domestic, \$20; Foreign, \$20.....	40 00
<i>Mobile</i> —Church of the Good Shepherd, Foreign (of which Wo. Aux., \$4)....	15 00	CONNECTICUT—\$1,935.46	
<i>Tusculum</i> —St. John's, General.....	1 00	<i>Bridgeport</i> —Christ Church, Foreign.....	44 78
ALBANY—\$228.71		St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	12 50
<i>Albany</i> —St. Paul's, Domestic, \$40; Foreign, \$33.....	73 00	<i>Fair Haven</i> —St. James' Domestic.....	10 00
<i>Colton</i> —Zion, Domestic, \$2.13; Sp. for "T. Streatfeild Clarkson" scholarship, St. Paul's School, Utah, \$40; Sp. for "Elizabeth Clarkson" scholarship, St. Paul's School, Utah, \$40.....	82 13	<i>Groton</i> —Seabury Memorial S. S.* Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	5 00
<i>Hogansburgh</i> —Miss May Fulton's Mite Chest, Domestic.....	5 30	<i>Guilford</i> —"G." Alaska.....	8 00
<i>Keene Valley</i> —Du Bois Private Chapel, Foreign.....	18 71	<i>Hartford</i> —Trinity Church, "A Member," Sp. for Mr. Partridge's work, China....	10 00
<i>Morris</i> —"A Friend," Sp. for Mrs. Buford, Virginia.....	15 00	<i>Hebron</i> —St. Peter's, Domestic.....	18 84
<i>Schoharie</i> —"A Small Band of Women," Sp. for rebuilding church for Rev. J. W. Paige, Fort Dodge, Iowa.....	7 50	<i>Middletown</i> —St. Luke's Chapel, for "Berkely" (Divinity) scholarship, St. John's College, Shanghai, China.....	100 00
<i>Walton</i> —Christ Church S. S.* Domestic, 49 cts.; General, \$26.58.....	27 07	<i>New Haven</i> —Trinity Church, Domestic....	15 00
CALIFORNIA—\$13.38		<i>New London</i> —St. James', Domestic.....	28 19
<i>Los Angeles</i> —Mite Chest No. 78,151, General.....	75	<i>Plymouth</i> —St. Peter's, Colored, \$3.48; Foreign, \$3.33; S. S., Domestic, 74 cts.; General, \$2.25.....	9 80
<i>Riverside</i> —All Saints' S. S.,* General.....	12 63	<i>Portland</i> —Trinity Church, Domestic, \$20; Foreign, \$40.....	60 00
CENTRAL NEW YORK—\$180.00		<i>Stratford</i> —Christ Church S. S.* General..	15 00
<i>Auburn</i> —St. Peter's, Foreign.....	155 00	<i>Wallingford</i> —St. Paul's S. S.* General....	52 85
<i>Binghamton</i> —Trinity Church, General....	25 00	<i>Waterbury</i> —St. John's S. S.,* General.....	50 00
CENTRAL PENNSYLVANIA—\$379.83		<i>Miscellaneous</i> —Connecticut Branch Wo. Aux., for Miss Sprague's salary, Japan, \$500; Sp. for Foreign Missionaries' Insurance Fund, \$200; Sp. for scholarship in School for Girls, Reno, Nevada, \$300; Emily Williams School, Shanghai, China, \$27; Nara school, Japan, \$250; Sp. for Bishop Hare, "for new chapel for Indians," \$200.....	1,477 00
<i>Bethlehem</i> —Trinity Church, General.....	41 25	"E." General.....	10 00
<i>Chambersburg</i> —Trinity Church, General..	5 00	<i>Middlesex</i> Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	8 00
<i>Drifton</i> —St. James', Foreign.....	127 58	<i>New Haven</i> Archdeaconry, Wo. Aux., for travelling expenses of secretary....	1 50
<i>Gettysburg</i> —Mrs. Wm. McLean, Wo. Aux., Sp. for Sunday-school books for Rev. H. Swift, \$25; Sp. for support of evangelist under Rev. Mr. Locke, China, \$100.....	125 00	<i>New London</i> Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
<i>Paradise</i> —All Saints', General.....	1 00	DELAWARE—\$18.62	
<i>Miscellaneous</i> —Cent'l Pennsylvania Branch Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota, \$30; Sp. for insurance dues of Rev. A. D. Gring, Japan, \$50.....	80 00	<i>New Castle</i> —Immanuel Church, General...	18 62
CHICAGO—\$81.00		EAST CAROLINA—\$6.00	
<i>Chicago</i> —"L," for "J." (In Memoriam) (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	40 00	<i>Hertford</i> —Holy Trinity Church, General..	6 00
<i>Highland Park</i> —E. W. Flint, Domestic....	1 00	EASTON—\$27.30	
		<i>Cecil Co. (Elkton)</i> —Trinity Church, General.....	18 35

<i>Kent Co. (Chestertown)</i> —Emmanuel Church, box No. 17,485, Foreign, \$2.25; box No. 21,690, Domestic, \$2.20	4 45	ored, \$14.52	58 57
<i>Talbot Co. (Easton)</i> —All Saints', General	4 50	All Saints' S. S.,* General	11 62
FOND DU LAC—\$5.00		Grace, Mite Chest No. 7,421, Domestic	5 15
<i>Plymouth</i> —Mr. J. W. Daw, General	5 00	Mount Calvary, Mite Chest. No. 6,417, Domestic	1 25
GEORGIA—\$1,000.00		St. Paul's, In Memoriam "L. C. A.," Mite Chest No. 6,406, Domestic	5 00
<i>Savannah</i> —Christ Church, "A Member," Domestic, \$500; Foreign, \$500	1,000 00	<i>District of Columbia (Washington)</i> —St. Paul's, Mrs. Mabel H. Reilly, S. p. for work of Rt. Rev. S. D. Ferguson, Africa	20 00
INDIANA—\$31.85		(Washington)—Mite Chest No. 4, General Frederick Co. (Frederick City)—All Saints', Wo. Aux., Five cent collection, Foreign, \$23.75; Indian, \$12.25	5 00
<i>Connersville</i> —Trinity Church S. S.,* General	1 85	<i>Prince George Co. (Collington)</i> —Holy Trinity Church S. S.,* General, contents of two Pyramids	1 05
<i>Indianapolis</i> —St. George's Mission S. S.,* Domestic and Foreign	10 00	<i>St. Mary's Co. (Charlotte Hall)</i> —St. Mary's Mission, Wo. Aux., \$3.45; S. S.,* \$5.07, General	8 52
St. Paul's, through Wo. Aux., Sp. for "Isabelle Jenckes" scholarship, Layton, Utah, \$10; for Dr. Haslep's salary, China, \$5	15 00	Dent Memorial Chapel, Wo. Aux., S. S.,* Sp. for St. Mary's Orphanage, Shanghai, China	2 00
Miss Upfold, through Wo. Aux., Sp. for Domestic Contingent Fund	5 00	(Mechanicsville)—All Faith's Chapel S. S.,* Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China	2 00
IOWA—\$13.66		MASSACHUSETTS—\$781.17	
<i>Janessville</i> —Sarah M. Taylor, Domestic and Foreign	4 00	<i>Boston</i> —Church of the Messiah S. S.,* "Bishop Randall" scholarship, Hope School, Springfield, South Dakota	60 00
<i>Le Mars</i> —St. George's, Domestic	9 66	Trinity Church, Wo. Aux., Indian	40 00
KANSAS—\$30.50		Dr. George C. Shattuck, General	50 00
<i>Atchison</i> —Trinity Church, Daughters of the King, Sp. for scholarship in St. Mark's School, Salt Lake City, Utah	10 00	<i>Brookline</i> —E. K. Storrs, Family Mite Chest, General	6 34
<i>Salina</i> —Christ Church, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	20 50	<i>Cambridge</i> —Divinity School, for St. Paul's School, Japan	50 00
KENTUCKY—\$108.25		St. James', Wo. Aux., "A Member," for "Mary Tyng" scholarship, St. Paul's School, Tokyo, Japan	45 00
<i>Covington</i> —Miss Lizzie Wynne, Indian	6 00	St. John's Memorial Chapel, Wo. Aux., for Mrs. Payne's salary, Virginia	20 00
<i>Grahamton</i> —In memory Arthur Robinson, Foreign	50 00	St. Peter's, Domestic	36 36
<i>Louisville</i> —Miss Kate Sharp, for "John Sharp Foster Memorial" scholarship, St. John's Mission, Cape Mount, Africa	25 00	<i>Fitchburg</i> —Christ Church, Indian, \$10; Colored, \$10	20 00
<i>Middlesboro</i> —St. Mary's, Domestic	10 00	<i>Greenfield</i> —St. James', Domestic, \$21.56; Foreign, \$5.41	26 97
<i>Paris</i> —St. Peter's, Foreign	17 25	<i>Lowell</i> —Miss E. M. Edson, contents of three Mite Chests, General	13 80
LONG ISLAND—\$717.53		<i>Nahant</i> —Sarah S. Upham, Sp. for Dakota Prayer Books and Hymnals	100 00
<i>Brooklyn</i> —St. Matthew's, through Wo. Aux., General	5 00	<i>Northampton</i> —St. John's, Domestic	30 70
Mrs. Maria L. Hines, through Wo. Aux., Sp. for Dakota Prayer Books and Hymnals	50 00	<i>Pittsfield</i> —St. Stephen's S. S.,* General	20 00
"A Friend," through Wo. Aux., Sp. for picture rolls for Rev. J. L. Patton, Japan	2 00	<i>Springfield</i> —Christ Church, General	10 00
<i>Great Neck</i> —All Saints', Domestic, \$15; General, \$436.80; "A Friend," for "Henry M. Beare" scholarship, St. Paul's School, South Dakota, \$60	511 80	<i>Taunton</i> —St. Thomas', "A Member," General	100 00
<i>Greenpoint</i> —Ascension, General	15 00	<i>Waltham</i> —Christ Church, Domestic	50 00
<i>Hempstead</i> —St. George's, Domestic	30 00	<i>Watertown</i> —Church of the Good Shepherd, Indian	2 00
<i>Jamaica</i> —Grace, Systematic Offering, General	49 60	<i>Woods Hall</i> —Church of the Messiah, Mr. Joseph S. Fay, General	100 00
<i>Newtown</i> —St. James', Domestic, \$6.50; General, \$2.25	8 75	MICHIGAN—	
<i>Rockaway</i> —Trinity Church S. S.,* General	32 38	<i>Ishpeming</i> —†Grace	
<i>Smithtown</i> —St. James', Domestic	13 00	MILWAUKEE—\$248.92	
LOUISIANA—\$93.47		<i>Milwaukee</i> —St. James', Domestic, \$100; Indian, \$35; Colored, \$20; Foreign, \$50	205 00
<i>De Vall's</i> —St. John's, General	1 50	<i>Portage</i> —St. John's S. S.,* Sp. for Hoffman Hall, Nashville, Tenn.	2 63
<i>Lindsay</i> —St. Andrew's S. S.,* General	55	<i>Superior</i> —Church of the Redeemer S. S.,* Domestic, \$10.30; for Bishop Thompson's work among the Colored people of Mississippi, \$21.99	31 29
<i>Maringouin</i> —St. Stephen's, General	67	<i>Sussex</i> —St. Alban's, Wo. Aux., Sp. for Insurance of Rev. J. M. Francis, Tokyo, Japan	5 00
<i>New Orleans</i> —Christ Church Cathedral S. S.,* General	78 00	<i>Waukesha</i> —St. Matthias' Church, Wo. Aux., Sp. for Archdeacon Perry toward scholarship, Hoffman Hall, Nashville, Tenn.	5 00
<i>St. Francisville</i> —Grace, "Tithe," Sp. for new hospital, Wuchang, China, \$4.25; Family Offering, General, \$8.50	12 75	MINNESOTA—\$8.77	
MAINE—\$124.25		<i>Hassan</i> —St. John's S. S.,* General	1 70
<i>Bristol</i> —"J. N. D.," Domestic	100 00	<i>New Paynesville</i> —St. Stephen's S. S.,* General	7 07
<i>Portland</i> —St. Luke's Cathedral, General	24 25		
MARYLAND—\$156.16			
<i>Baltimore Co. (Baltimore)</i> —Ascension, "The Little Missionaries," Sp. for Prayer Books and Hymnals for South Dakota (in response to appeal of late Rev. C. S. Cook), \$15; Wo. Aux., Domestic, \$14.53; Foreign, \$14.52; Col-			

†In the August Spirit of Missions \$12.94 received from this Church was, by error, credited to Ypsilanti.

MISSISSIPPI—\$48.30

<i>Oxford</i> —St. Peter's, "Bishop Thompson" scholarship, Bishop Boone Memorial School, Wuehang, China.....	10 00
<i>Vicksburg</i> —Christ Church Sp. for Bishop Johnston, Western Texas (of which S. S.* \$10).....	36 30
<i>Winona</i> —Immanuel Church, Wo. Aux., Mrs. Fitzpatrick, Sp. for Domestic Contingent Fund.....	2 00

MISSOURI—\$4.00

<i>St. James</i> —Trinity Church S. S.* General.....	4 00
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NEBRASKA—\$28.23

<i>Lincoln</i> —Holy Trinity S. S.* General.....	23 23
<i>Omaha</i> —St. Barnabas', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00

NEWARK—\$725.52

<i>Newark</i> —Trinity Church, Indian, \$52.40; Colored, \$49.66.....	102 06
<i>Orange (East)</i> —Christ Church, Domestic and Foreign.....	133 88
<i>Summit</i> —Calvary, Domestic, \$66.58; through Wo. Aux., Sp. for "Dr. Geer" scholarship, Nevada and Utah, \$40.....	106 58
Miss Alice Clark, Indian.....	3 00
Branch Wo. Aux., for "Northern New Jersey" scholarship, St. Paul's School, Yankton, South Dakota, \$60; Sp. for Rev. E. N. Joyner, for Miss Wheeler's salary, South Carolina, \$80; Sp. for horse for Rev. S. S. Burleson, Oneida, Wisconsin, \$60; for "Bishop Odenheimer" (In Memoriam) scholarship Trinity Divinity School, Tokyo, Japan, \$30; for a Bible Woman, Osaka, Japan, \$100; Translation Work, Japan, \$50....	380 00

NEW HAMPSHIRE—\$86.36

<i>Concord</i> —St. Paul's, Domestic, \$23.15; Foreign, \$17.75; S. S.* (additional) General, \$1.....	41 90
<i>Manchester</i> —Grace, Domestic, \$25.54; Foreign, \$14.92.....	40 46
<i>Portsmouth</i> —"E. M. E.," Domestic, \$2; Foreign, \$2.....	4 00

NEW JERSEY—\$211.37

<i>Beverly</i> —St. Stephen's, Colored, \$13.98; Indian, \$13.97; General, \$3.08.....	31 03
<i>Elizabeth</i> —Mr. M. W. Thomas, Sp. for St. Paul's School, Tokyo, Japan.....	100 00
Trinity Church S. S. for "Angelia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China.....	10 00
Branch Junior Wo. Aux., Sp. for support of a child in Orphanage, Osaka, Japan.....	24 00
<i>Florence</i> —Miss Dorothy Lewis Neilson, General.....	1 00
<i>Merchantville</i> —Grace, Wo. Aux., Japan, \$2; Sp. for Prayer Books and Hymnals, South Dakota, \$6.84.....	8 84
<i>Morristown</i> —Church of the Redeemer, Domestic, \$1; General, 50 cents.....	1 50
<i>New Brunswick</i> —Christ Church S. S.* Two Classes Boys for "Rev. Kong Chai Wong" (Preparatory) scholarship, St. John's College, Shanghai.....	29 00
<i>Plainfield</i> —Mary Burton, General.....	1 00
<i>Shrewsbury</i> —Mr. F. C. Van Yliet, Domestic	2 00
<i>Woodbury</i> —Christ Church Guild, "A Member," Foreign.....	3 00

NEW YORK—\$1,248.45

<i>Bedford</i> —St. Matthew's, General.....	33 02
<i>City Island</i> —Grace S. S.* (additional), General.....	30
<i>Mamaroneck</i> —St. Thomas', Junior Branch Wo. Aux., for Miss Aldrich's salary, Japan, \$7.50; Sp. for Navajo Indians, \$7.50.....	15 00
<i>Matteawan</i> —St. Luke's, "A Member," through Wo. Aux., Sp. for Miss Bull's building fund for Orphanage, Japan,	

\$5; "A Member," through Wo. Aux., Sp. for Dakota Prayer Books and Hymnals, \$1.....	6 00
<i>Newburgh</i> —St. George's, through Wo. Aux., General, \$19.39; St. Agnes' Guild, Sp. for Bishop Talbot, Wyoming and Idaho, \$12.61; Rev. S. M. Akerly and Miss Akerly, Sp. for Bishop A. Leonard, Nevada and Utah, \$20.....	52 00
"Beth," General.....	5 00
<i>New Rochelle</i> —Trinity Church, through Wo. Aux., for Mrs. Brierley's work, Africa, \$12; Sp. for Bishop Leonard, Nevada and Utah, \$16.....	28 00
<i>New York</i> —Archangel, Junior Aux., thro' Wo. Aux., for foreign freight, \$1; Sp. for church at Hankow, China, \$7; Miss I. A. Ferry, Sp. for Rev. A. H. Locke, for new church at Hankow, China, \$5.....	13 00
Ascension, through Wo. Aux., General.....	50 00
Calvary, "A Member," General.....	25 00
Holy Apostles', through Wo. Aux., Sp. for life insurance dues, Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Domestic Contingent Fund, \$25; Sp. for Bishop Johnston, Western Texas, \$20.05.....	50 05
Reconciliation, Infant Class,* Indian.....	12 07
St. Andrew's S. S., Sp. for Bishop Dudley's work among Colored people, \$40.74; Sp. for Bishop Brewer's work, Montana, \$40.74; Sp. for Bishop A. Leonard for "Draper" scholarship, Plain City, Utah, \$40; Sp. for Mrs. C. C. Wyeth, New York, to purchase articles for Missionary Society of St. Andrew's Guild for Foreign Missionaries, \$40.50.....	161 98
St. George's Chinese S. S.,* Sp. for Dr. E. M. Merrins, China.....	15 00
St. John the Evangelist, through Wo. Aux., Sp. for Old Testament pictures for Japan.....	10 00
St. Matthew's (additional), Indian, \$3.58; Colored, \$3.58.....	7 16
St. Paul's, "A Parishioner," for support of a missionary in the far West.....	200 00
St. Thomas', "A Member," Mite Box No. 30,164, General.....	20 00
Trinity Chapel, Branch Wo. Aux., for "Rev. C. T. Olmsted" (Divinity) scholarship, St. John's College, Shanghai, China.....	82 00
Archdeacon and Mrs. Mackay-Smith, Domestic, \$100; Foreign, \$75.....	175 00
"A Friend," through Wo. Aux., Sp. for Sunday-school books for Rev. H. Swift, Indian Territory, \$10; Sp. for maps for St. Mary's Hall, Shanghai, China, \$15.....	25 00
"Mite Chest," Sp. for Rev. M. Cain, Texas.....	16 56
Society of Busy Workers, Sp. for Bishop Walker for Turtle Mountain Indians, North Dakota.....	4 50
<i>Nyack</i> —Grace, General.....	15 00
<i>Peekskill</i> —St. Peter's S. S., for "St. Peter's, Peekskill" scholarship, Orphan Asylum, Cape Palmas, Africa.....	25 00
John J. Cox, Mite Chest, Domestic.....	5 00
<i>Poughkeepsie</i> —Church of the Holy Comforter S. S.* (additional), General.....	1 03
St. Paul's, Girl's Missionary Society, for "Frank Heartfield" scholarship, St. Mary's Hall, Shanghai, China, \$20; Sp. for a child in St. Mary's Orphanage, Shanghai, China, \$30; for Mrs. Ogawa O Shige, Bible woman with Mr. Page, Japan, \$30.....	80 00
Branch Wo. Aux., for "Poughkeepsie" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Poughkeepsie" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; Sp. for freight to Cape Mount, Africa, \$2.28; Sp. for Mrs. Brierley for Miss Grant's salary, Africa, \$40.....	107 28
<i>Sing Sing (Briar Cliff)</i> —All Saints, General.....	4 50
<i>Westchester</i> —St. Peter's, Miss Farquhar	

through Wo. Aux., Sp. for Miss Carter's work among the Indians.....	4 00	Welsh, Catechist.....	5 00
NORTH CAROLINA—\$24.20		<i>West Chester</i> —Holy Trinity Church, Sp. for Zenana Mission.....	40 00
<i>Gaston</i> —St. Luke's S. S.,* General.....	3 00	PITTSBURGH—\$1,246.45	
<i>Hillsboro</i> —Mite Chest No. 76,658, General	20	<i>Erie</i> —St. Paul's, Colored.....	21 45
<i>Raleigh</i> —Christ Church, Mite Chest, Domestic.....	20 00	<i>Pittsburgh</i> —Calvary S. S.,* for "Calvary Sunday-school" scholarship, Hoffman Institute, Cuttington, Africa, \$75; "Calvary Sunday-school" scholarship, Baird Hall, Shanghai, China, \$40; "Calvary" scholarship, St. John's School, South Dakota, \$60.....	175 00
<i>Miscellaneous</i> —Mrs. E. C. Davis, through Wo. Aux., General.....	1 00	St. Andrew's, for Rev. Mr. Locke's work, Hankow, China.....	1,000 00
OHIO—\$162.50		<i>Verona</i> —St. Thomas', Foreign and Domestic.....	50 00
<i>Cleveland</i> —Church of the Good Shepherd, through Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, China, \$5; for Colored Schools in Georgia, \$3.....	8 00	QUINCY—\$46.93	
Grace, through Wo. Aux., Sp. for Foreign Missionaries Insurance Fund....	10 00	<i>Jubilee</i> —Christ Church, General.....	10 00
Trinity Church, through Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, China, \$20; "Julia Bedell" scholarship, St. John's College, China, \$20; for Colored Schools in Georgia, \$10; Sp. for Foreign Missionaries Insurance, Fund, \$10.....	60 00	<i>Quincy</i> —St. John's Cathedral S. S.,* Domestic.....	36 93
<i>Huron</i> —Christ Church, through Wo. Aux., for "Julia Bedell" scholarship, St. John's College, China, \$10; for Colored Schools in Georgia, \$5.....	15 00	RHODE ISLAND—\$3,034.04	
<i>Mount Vernon</i> —St. Paul's, through Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China	10 00	<i>Newport</i> —Mrs. William Gammell, for the salaries of Domestic Missionaries in the South and West, \$2,000; for the salaries of Foreign Missionaries, \$1,000, 3,000 00	
<i>Painesville</i> —Lake Erie Seminary, through Wo. Aux., Sp. for Miss Mailes, for traveling expenses in Japan.....	19 50	<i>Providence</i> —Church of the Redeemer, \$5; S. S.* (additional), 39 cts., Colored. ...	5 39
<i>Sandusky</i> —Grace, through Wo. Aux., for Colored Schools in Georgia.....	25 00	St. Stephen's, St. Mary's Guild, General. ...	3 65
<i>Toledo</i> —Trinity Church, through Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, China, \$10; for Colored Schools in Georgia, \$5.....	15 00	Mrs. Darius R. Brewer, through Wo. Aux., for "Harriet H. Gilpin Memorial" scholarship, Eliza F. Drury Station, Africa.....	25 00
OREGON—\$21.35		SOUTH CAROLINA—\$126.00	
<i>Astoria</i> —Grace, Junior Auxiliary, Japan..	4 50	<i>Charleston</i> —Grace S. S.,* General.....	81 00
<i>Corvallis</i> —Good Samaritan, Domestic, \$7.50; Foreign, \$7.50.....	15 00	Holy Communion, Domestic and Foreign	25 00
<i>Upper Astoria</i> —Holy Innocents' Chapel, through Wo. Aux., for Japan.....	1 85	<i>Spartanburg</i> —Advent, through Wo. Aux., for "Maurice Moore" scholarship, St. Agnes' School, Osaka, Japan.....	20 00
PENNSYLVANIA—\$420.99		SOUTHERN OHIO—\$336.13	
<i>Coatesville</i> —Trinity Church, Indian Hope Association, Indian.....	7 00	<i>Cincinnati</i> —St. Paul's, through Wo. Aux., Sp. for "Rev. I. N. Stanger" scholarship, Utah, \$20; Sp. for St. Luke's Hospital, Denver, Colorado, \$5; Sp. for Bishop Peterkin, West Virginia, \$6; Sp. for salary of clergyman at Fort McKavett, Texas, \$5; Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for salary of lace teacher, Minnesota, \$40; Sp. for Bishop Talbot, Wyoming and Idaho, \$25; Sp. for Prayer Books and Hymnals for South Dakota, \$3; Sp. for missions, Brazil, \$5; Domestic, \$18.19; Foreign, \$18.17.....	150 36
<i>Conshohocken</i> —Calvary, Domestic and Foreign.....	23 14	<i>Columbus</i> —Trinity Church, through Wo. Aux., for Mexico, \$9.87; Young Ladies' Missionary Society, Sp. for scholarship at Reno, Nevada, \$50; Sp. for salary of lace teacher, Minnesota, \$5.....	64 87
<i>Downton</i> —St. James', Contents of Missionary Pockets, General.....	5 00	<i>Dayton</i> —Christ Church, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for St. Luke's Hospital, Denver, Colorado, \$2.....	7 00
<i>Eddington</i> —Christ Church, 50 cents, In Memoriam; H. Ford, \$1, General.....	1 50	"A Friend to the Indians," Sp. for Prayer Books and Hymnals for South Dakota	20 00
<i>Philadelphia (Lower Dublin)</i> —All Saints', Indian, \$24.42; Colored, \$24.43.....	48 85	<i>Ironton</i> —Christ Church, through Wo. Aux., Sp. for salary of lace teacher, Minnesota.....	2 00
Atonement, Ind an Hope Association, for salary of Herbert Welsh, Catechist....	10 00	<i>Lancaster</i> —St. John's, Mrs. Reese, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	10 00
Christ Church Chapel, Colored.....	42 18	<i>Springfield</i> —Heavenly Rest, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$2; Sp. for salary of lace teacher, Minnesota, \$5.....	7 00
(<i>Kensington</i>)—Emmanuel Church S. S.,* General.....	20 00	<i>Zanesville</i> —"Faith," for "Harry and Louise" (In Memoriam) scholarship, Hope School, South Dakota.....	30 00
(<i>M. Airy</i>)—Grace, Colored.....	25 85	Branch Wo. Aux., annual meeting held at St. Paul's Church, Chillicothe, Sp. for salary of lace teacher, Minnesota.....	44 90
Holy Trinity Church, Indian Hope Association, for salary of Herbert Welsh, Catechist, \$15; Indian \$10.....	25 00	SPRINGFIELD—\$10.00	
(<i>Frankford</i>)—St. Luke's, Indian Hope Association, for salary of Herbert Welsh, Catechist.....	20 00	<i>Springfield</i> —"X. Y. Z.," Domestic.....	10 00
(<i>Germantown</i>)—St. Luke's, Indian Hope Association, for salary of Herbert Welsh, Catechist.....	20 00		
St. Peter's, Indian Hope Association, for salary of Herbert Welsh, Catechist, \$10; "A member," Sp. for Rev. S. S. Burleson's work in Diocese of Fond du Lac, \$10; Sp. for the Rev. L. W. Applegate's work in Washington, \$20.....	40 00		
"E. N. K.," Sp. for Rev. E. T. Walker, Wando, South Carolina.....	50 00		
<i>Pottstown</i> —Christ Church, for Mexico.....	33 50		
<i>Radnor</i> —St. Martin's, Family Mite Chest, Domestic.....	3 97		
<i>Upper Providence</i> —St. Paul's, Indian Hope Association, for salary of Herbert			

TENNESSEE—\$10.00

Somerville—Mrs. E. S. Ridley, Domestic and Foreign..... 10 00

TEXAS—\$29.90

Branch Wo. Aux., for Domestic salaries, \$15; Sp. for Foreign Missionaries' Insurance Fund, \$14.90..... 29 90

VERMONT—\$50.00

Shelburne—Trinity Church, Alaska, \$35; for Rev. Mr. Graves' work, China, \$25.. 50 00

VIRGINIA—\$508.74

Albemarle Co. (Glendower)—Christ Church, \$5; Miss M. V. Locke, \$3, Domestic and Foreign..... 8 00

Augusta Co. (Staunton)—Trinity Church S. S., for "Conway McN. Whittle" (Preparatory) scholarship, St. John's College, Shanghai, China..... 20 00

Clarke Co. (Millwood)—Christ Church, "The Whatsoever Circle of King's Daughters" for "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, Africa..... 25 00

Frederick Co. (Winchester)—Episcopal Female Institute, Sp. at discretion of Rev. F. R. Graves, Wuchang, China..... 100 00

Gloucester Co.—Abingdon Church, China, \$1; Japan, \$1; Sp. for India, \$1..... 3 00

Chapel of the Holy Innocents' S. S.* Foreign..... 2 19

Halifax Co. (Paces)—Miss Josephine Hancock, Sp. for Miss Mildred Page, Tokyo, Japan..... 6 00

Hanover Co. (Ashland)—St. James', Domestic, \$13.29; Sp. for Rev. J. L. Patton, Japan, \$13.28; Sp. for Communion set for Rev. J. L. Patton, Japan, \$23..... 49 57

Henrico Co. (Richmond)—St. James', "A Member," Sp. for Japanese earthquake sufferers..... 10 00

Isle of Wight Co. (Smithfield)—Mrs. U. S. Todd, Foreign..... 1 00

Mecklenburg Co. (Boydton)—St. James', Ambler Missionary Society, Sp. at discretion of Rev. J. C. Ambler, Japan..... 32 65

(*Boydton*)—St. Luke's, Ambler Missionary Society, Sp. at discretion of Rev. J. C. Ambler, Japan..... 50 00

Montgomery Co. (Christiansburg)—St. Thomas', "A Friend," Sp. for Rev. H. D. Page, Japan..... 10 00

Norfolk Co. (Norfolk)—St. Luke's, General (Norfolk)—Branch Wo. Aux., for "Bishop Meade" scholarship, St. Mary's School, Shanghai, China..... 120 33

Northampton Co. (Eastville)—Mrs. Walston, General..... 5 00

Roanoke Co. (Roanoke)—Member Wo. Aux., General..... 5 00

Rockingham Co. (Lynnwood)—Mrs. John Lewis, General..... 6 00

Spotsylvania Co. (Fredericksburg)—Trinity Church S. S.* General..... 2 00

York Co. (Yorktown)—Grace, General..... 3 00

WEST MISSOURI—\$13.50

Charlestown—Zion, for "Marbury Memorial" scholarship, St. John's Mission, Cape Mount, Africa..... 12 50

Rich Hills—St. Luke's, Foreign..... 1 00

WEST VIRGINIA—\$6.78

Shepherdstown—Trinity Church, Domestic..... 6 78

WESTERN MICHIGAN—\$66.76

Allegan—Church of the Good Shepherd, "Individual," General..... 4 62

Battle Creek—St. Thomas' S. S.* Foreign.. 18 84

Grand Rapids—Grace, Domestic, \$1.30; Mr. Graves' work, China, \$3..... 3 30

St. Mark's, Sp. for Rev. Dr. W. L. Hyland, Washington, D. C., \$20; Sp. for

Rev. Albert Ware Massey, Maryland, \$20..... 40 00

WESTERN NEW YORK—\$838.82

Buffalo—St. Paul's, Wo. Aux., Sp. for Miss Duval's salary, St. Elizabeth's School, South Dakota, \$34; Sp. for scholarship in Hoffman Hall, Tennessee, \$6.94; for Miss Mailes' salary, Japan, \$9 06..... 50 00

Corning—Christ Church, Alms Chest, Foreign..... 2 75

Geneva—Trinity Church, Foreign..... 390 06

Jamestown—St. Luke's, Wo. Aux., Sp. for Miss Duval's salary, St. Elizabeth's School, South Dakota, \$30; Sp. for scholarship in Hoffman Hall, Tennessee, \$13..... 33 00

Lockport—Miss Henrietta Ballow, toward salary of Bishop Talbot, Wyoming and Idaho..... 25 00

Rochester—St. Luke's, Colored (of which through Wo. Aux., \$157.10, \$177.06; "St. Luke" scholarship, St. Paul's School, South Dakota, \$60; "I. L.," Sp. for King Hall, Washington, D. C., educational, \$5..... 242 08

St. Paul's, Indian..... 20 78

"Two Friends," Domestic..... 50 00

Sodus—St. John's S. S.* General (additional)..... 25

Mite Box No. 37,767, Indian..... 2 00

Western New York Branch Wo. Aux., Sp. for Domestic Contingent Fund..... 22 90

NEVADA AND UTAH—\$16.30

Utah.

Logan—St. John's S. S.* General..... 10 00

Promontory—Mission, General..... 1 65

Provo—Mission, General..... 1 80

Terrace—Mission, General..... 2 85

NORTH DAKOTA—\$46.22

Ardoch—Mission, General..... 2 25

Forest River—Calvary, General..... 8 35

Grafton—Mission, General..... 50

Langdon—Mission, Domestic and Foreign..... 2 25

Lisbon—Holy Trinity Church, Domestic and Foreign..... 3 20

Milton—Mission, Domestic and Foreign..... 2 50

Park River—Mission, Foreign..... 9 02

St. Thomas—Mission, General..... 14 65

Walshville—Mission, General..... 3 50

NEW MEXICO AND ARIZONA—\$0.75

Arizona.

Fort Huachuca—F. H. Fowler, Lenten Offering, General..... 75

NORTHERN CALIFORNIA—\$8.00

Mare Island—Mission S. S., Domestic, \$5; Foreign, \$3..... 8 00

NORTHERN TEXAS—\$1.60

Dallas—Incarnation, Domestic..... 1 60

SOUTH DAKOTA—\$1,101.61

Niobrara Deanery.

Cheyenne River Agency—Ascension, Wo. Aux., Indian, \$1 10; Colored, \$1.65; Indians of North Dakota, \$1.54; Japan, \$1.54; Africa, \$1.79..... 7 62

Emmanuel Church, Wo. Aux., General... 5 91

St. John's, General..... 8 64

St. Paul's, General..... 7 96

St. Stephen's, General..... 10 01

St. Thomas', Wo. Aux., Domestic, \$2.25; Sp. for support of a child in St. Mary's Orphanage, Shanghai, China, \$2.50..... 4 75

Rosebud Agency—Church of Jesus, Domestic, \$1.30; Foreign, \$1.30; S. S.* General, \$4.35..... 6 95

ACKNOWLEDGMENTS.

Calvary Chapel, Domestic, 40 cts.; Foreign, 40 cts.; S. S.* General, \$4.40.....	5 30	MISCELLANEOUS—\$12.35	
St. John the Baptist, Wo. Aux., Domestic, \$2; Sp. for St. Mary's Orphanage, Shanghai, China, \$2.....	4 00	Communicant "Thank Offering," General..	5 00
Ephphatha Chapel, Foreign.....	1 87	Missionary Pocket, General....	35
St. Mary's, Wo. Aux., Alaska.....	5 00	"Rox," General.....	5 00
Standing Rock Agency—St. Elizabeth's, Wo. Aux., Japan, \$2; Sp. for support of a child in St. Mary's Orphanage, Shanghai, China, \$3.....	5 00	"In loving memory of one nine years in Heaven," Domestic, \$1; Foreign, \$1..	2 00
St. Elizabeth's School, Junior Aux., for "C. T. M. S." scholarship, St. John's Mission, Cape Mount, Africa, \$3.11; Sp. for support of child in St. Mary's Orphanage, Shanghai, China, \$2.89; Sp. for Zenana Mission, India, \$3.55; Japan, \$4.....	13 55	LEGACIES—\$21,766.15	
Sisseton Agency (Enemy Lake)—St. James', Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China	5 15	N. Y., New York—Estate of Mrs. Maria Hubbard, to be used and expended by the Society in missionary work among the Indians in the State of Minnesota...	643 65
Crow Creek Agency—Christ Church, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China.....	10 00	R. I., Newport—Estate of Miss Ellen Townsend (Balance).....	22 50
Eastern Deanery.		W. N. Y., Watkins—Estate of Mrs. Mary G. Rand, proceeds of sale of land near Lyons, Ia.....	1,600 00
Sioux Falls—A. C. Harrison, \$500; C. C. Harrison, \$500; Sp. for library, Theological School, Tokyo, Japan.....	1,000 00	W. N. Y., Buffalo—Estate of Mrs. Peter A. Porter, Domestic, \$1,000; Indian, \$1,000; Colored, \$1,000; Foreign, \$1,000.....	4,000 00
WASHINGTON—\$48.92		Conn., Middletown—Estate of Miss Catherine E. Rainey, General.....	14 00 00
Tacoma—Trinity Church S. S.,* Domestic and Foreign.....	48 92	Estate of Mrs. Esther Vibbard, for Domestic Missions.....	1,500 00
WYOMING AND IDAHO—\$50.00		Receipts for the month.....	33,563 05
Cheyenne—St. Mark's, Ministering Children's League, Wo. Aux., for "Cheyenne" scholarship, St. Mary's Hall, Shanghai, China.....	50 00	Amount previously acknowledged.....	482,944 26
		Total Contributions, legacies and specials since September 1st, 1891.....	\$521,507 31
		Deduct amount acknowledged in August SPIRIT OF MISSIONS. Duplicate payment from Long Island Branch Wo. Aux., Sp. for insurance of Rev. S. C. Partridge, China.....	50 00
			<u>\$521,457 31</u>

APPROPRIATIONS, SEPTEMBER, 1891-1892.

DOMESTIC—(Of which for Indian Missions, \$42,545.00; for Missions to Colored people, \$55,950.00) including amount not provided for last year, \$10,197.58.....	\$247,692 58
FOREIGN—(Including amount not provided for last year, \$14,146.71).....	198,583 02
Total.....	<u>\$446,275 60</u>

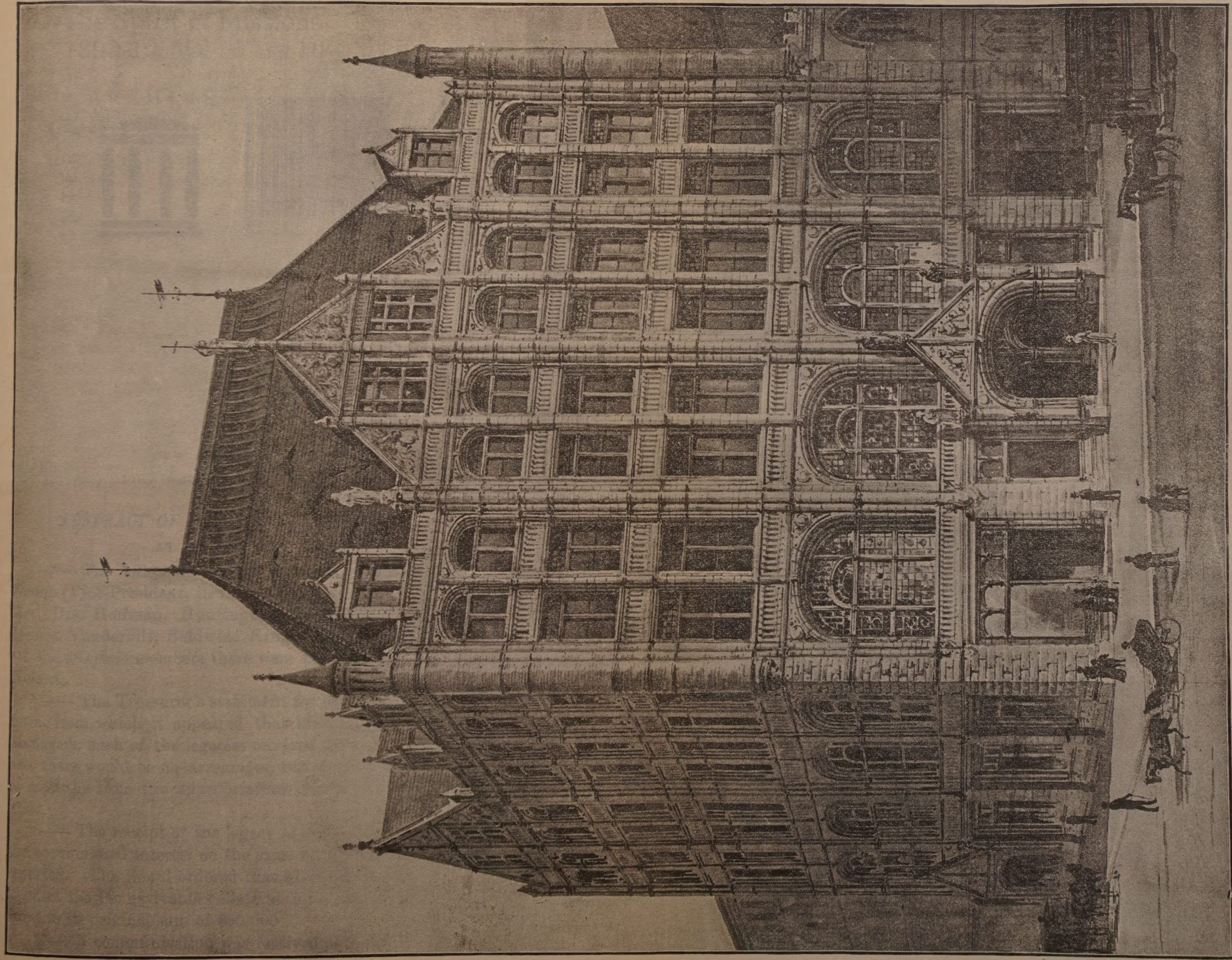
*CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1891.

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$26,159.44; Missions to Colored people, \$14,384.51, including one-half of general offerings, \$39,345.49).....	\$179,396 98
FOREIGN—(Including one-half of general offerings, \$39,345.48).....	150,945 14
Total.....	<u>\$330,342 12</u>

Required from Aug. 1st, 1892, to Sept. 1st, 1892, for Domestic Missions \$ 68,295 60
for Foreign Missions 47,637 88

Total..... \$115,933 48



THE CHURCH MISSIONS HOUSE, NEW YORK CITY.

